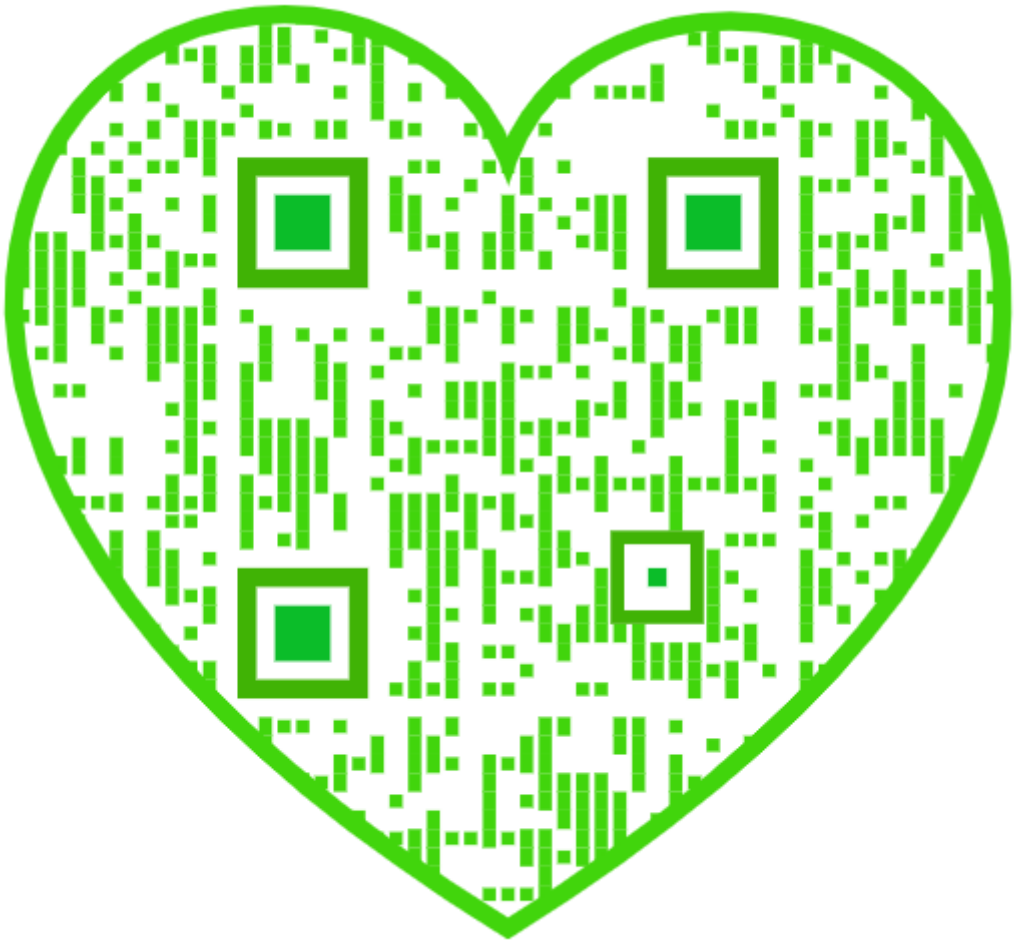
The Pupil and How To Teach Him



Class LB3605
Book .B8 G
Copyright No. 1910

COPYRIGHT DEPOSIT.

The Pupil and How to Teach Him

By ELDON GRANT BURRITT, A. M.,
President of Greenville College

Introduction by John LaDue, A. M.

W. B. ROSE, Publisher
1132 Washington Boul., Chicago
1910

LB875
.B84
1910

Copyright 1910
by
E. G. BURRITT

©CLA256934

PREFACE

Among the great forces that make for individual and social righteousness the Sunday-school holds a strategic position. An organization which in our own country alone secures the systematic study of the Word of God by thirteen million pupils is the radiating center of forces that are stupendous in their power of accomplishment. To realize its full possibilities, the Sunday-school must develop within its ranks the most efficient leadership.

The importance of an efficient Sunday-school ministry appears in the light of a clear conception of the dignity of the Sunday-school teacher. The teacher who works with God in fitting men and women for His kingdom is engaged in the most momentous undertaking that can enlist the energies of man. The importance of capable instruction is recognized also from a consideration of the standards of efficiency which obtain in secular education.

The movement in favor of better prepara-

tion for teaching is the key to true Sunday-school success. The most important factor of the Sunday-school is the teacher. He must be a real "fisher of men." His qualifications will include a knowledge of fish, and the divine art of baiting a hook and casting a line.

This little book aims to be of service to those who desire to qualify themselves for teaching. Its purpose is to make available for the teacher the primary facts of mental and spiritual growth, and the fundamental principles which underlie the impartation of instruction. It makes no claim to originality, but has appropriated from various sources material to which no one has the exclusive right. The effort has been to present the facts and to draw conclusions in untechnical language and in popular style. The book has been endorsed by the Educational Committee of the International Sunday-school Association as a suitable text-book for the First Standard Teacher Training Course covering the subjects, The Child and The Teacher. Some classes may be able to do supplementary reading from books mentioned after the last chapter.

If this book has a useful ministry in help-

ing to prepare men and women to be co-laborers with God in the service of the Sunday-school, it will afford the deepest satisfaction to the author.

ELDON GRANT BURRITT.

Greenville, Illinois, January, 1910.

CONTENTS

CHAPTER		PAGE
I.	Religious Education	11
II.	The Study of the Child	20
III.	Stages of Development—Beginners	30
IV.	The Primary Age	49
V.	The Junior Age	60
VI.	The Intermediate Age	71
VII.	The Senior Age	83
VIII.	The Older Adults	94
IX.	The Mind and its Activities	100
X.	Attention	112
XI.	Memory	126
XII.	Imagination	139
XIII.	Thought	150
XIV.	The Feelings	166
XV.	The Moral and Religious Sentiments	177
XVI.	Will, Habit and Character	192
XVII.	The Preparation of the Teacher	210
XVIII.	Principles of Teaching	216
XIX.	Methods of Instruction	222
XX.	Teaching Suggestions	238

INTRODUCTION

Successful Sunday-school teaching requires not only a knowledge of the Bible, but also a knowledge of those to whom the Bible is taught. The same methods of presentation will not do for the primary class, the boys and girls in their early teens and the adult class. No one probably will deny this, and it may seem a needless statement of a self-evident commonplace. But the characteristic differences and needs of different ages are founded largely on different physical and mental conditions. The study of these conditions has doubtless been of much help in arranging the courses of study and the methods of teaching in the secular schools. Some quite clearly defined facts seem to have been discovered and to have been confirmed by extensive observation and practise. These facts, in large measure, are as important for the Sunday-school as for the day school, and it must necessarily increase a teacher's efficiency to become acquainted with them and put them in operation.

Men are studying with increasing intensity the principles of business and laws of trade, the life history of corn, of chinch bugs, of cotton boll weevils, of bees, of horses, cattle and hogs. Is it not worth while to study the nature, growth, and needs of children and young people?

For that purpose this book has been written; and the author is peculiarly well qualified for the task. From childhood he was brought up in the Sunday-school. For years he has been a Sunday-school superintendent and an instructor of children and young people. Since serving as president of Greenville College he has paid special attention to the teaching of subjects in the field of mental science. He thus knows the problem well, both from the theoretical and also the practical standpoint, and he has handled it not only ably, but also devoutly, with a refreshing absence of the evolutionistic materialism that appears in so much of the present literature on this subject. May the blessing of Christ richly attend this endeavor to increase the efficiency of the great work of the Sunday-school.

JOHN LADUE.

Greenville College.

I.

RELIGIOUS EDUCATION.

To understand the place and function of the Sunday-school, we must know something of the nature and end of all education, and the place of the Sunday-school in our general educational system.

True Education Religious

"What is a Christian teacher, charged with the education of the young?" asked the celebrated Rollin, two hundred years ago. "He is a man in whose hands Jesus Christ has placed a certain number of children whom He has redeemed by His blood, in whom He lives as His temple, whom He regards as His members, as His brethren, as His co-heirs; of whom He wishes to make kings and priests who will reign and serve God with Him and by Him through all eternity. And for what purpose has He confided children to them?

Is it just to make poets, orators, philosophers and scholars of them? Who would dare say or even think that? It is for the purpose of making true Christians of them. This is the end of education, and all the rest holds the place of means." This spiritual or religious conception of the purpose of education, though frequently obscured by false and narrow views of life, has inspired the greatest teachers of the past, and claims the acceptance of an ever increasing number in the present.

Ultimate End of Education

True education aims at moral excellence and social efficiency. It is the process by which moral character is developed and the individual fitted for the service of life. It is an "adjustment to the spiritual possessions of the race." Among these possessions is religion. Education involves, therefore, an acquaintance with God, the appropriate conduct due to our relation to Him, and the institutions of the church in which our religious ideas find outward form and expression.

Any consideration of the real purpose of education reveals the exalted place of the

Sunday-school and the dignity of the Sunday-school teacher. The position of the Sunday-school as an educational institution is central. The place of the Sunday-school teacher is full of honor, his opportunities great, his reward beyond compare. "They that be teachers (margin) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).

Agencies of Education

The most important agencies contributing to the formal education of child life are three:

1. The home. "The family," says Laurie, "is the chief agency in the education of the young, and, as such, it ought never to be superseded." Its influences are exercised early and continuously, and are prompted by feelings of love and responsibility. Conscious instruction is given in speech and deportment, and emphasis is placed upon the ideals of morality and religion. The home is responsible for the child's fundamental attitudes toward nature, society, religion and God.

2. The public school. This is the great agency of formal instruction and discipline. It operates through the plastic period of child life. It is of great importance, since it can modify the environment of the child, and introduce him to the greatest amount of experience in a given time, for the purpose of achieving a definite and conscious end. This end is more or less clearly conceived of as ethical and social, but with too many it is narrow and selfish. The great problem is to unite in a popular system a scheme which will combine a practical preparation for the vocations of life with a development of moral character and the cultivation of the religious spirit.

3. The Sunday-school. With the deepening conviction that education should include morals and religion, the Sunday-school assumes a new and larger importance. Many homes are morally incapable of supplying this element and others seem to be indifferent. We are informed on high authority that it cannot be supplied in our present system of public education. The Bible is given practically no place in the instruction of our public schools. It devolves upon the Sunday-

school, therefore, to complete our educational system. The education of the Sunday-school is confessedly religious. It seeks to influence conduct and to implant and develop right character through an appeal to the religious motives and the development of the religious impulse, resulting in the transformation of heart and life through faith in Jesus Christ. There is no substitute for this instrumentality. To depreciate it or to neglect it is a crime against education as it is against morals and religion.

Double Relation of the Sunday-school

Completing as it does our educational system by emphasizing morals and religion, the Sunday-school has a two-fold connection:

1. Related to the church. Organized to teach religion, and morals which find a sound basis in the Christian religion, it is naturally affiliated with the church, whose specific object is the promotion of religion. The church should organize and control it, and the whole church should feel an interest in it and attend it. It is a service of the church, and its exercises are acts of worship. Its true and ultimate aim should be

to win souls to Christ, develop them in Christian character and train them in Christian service.

2. Related to the school. The firm foundation upon which Christianity and Christian character rest is a knowledge of the Bible. The second aim of the Sunday-school, therefore, is to impart this knowledge. This aim has important connections with the various educational questions with which secular education is concerned, such as courses of study, qualifications of teachers and methods of teaching. The Sunday-school is an educational service, at which a knowledge of the Bible, its biographies, histories and doctrines, are actually taught and learned. "To conceive of it in any way which will obscure its function as an educational institution will be fatal to any right conception of its work." Any principles or methods that have been found useful in secular schools ought to be understood and applied as far as possible by the Sunday-school teacher. A prime essential to any great or permanent success in Sunday-school work is scientific instruction. The teacher must be able to impart such instruction.

The Qualifications of a Teacher

It is unanimously agreed that the important problems of the modern Sunday-school are teacher problems. President Little declares that "the educational problem of every century is to find the schoolmaster, not to find the school." Professor Hamill is quoted as saying that "the trained Sunday-school teacher alone is the key to the perplexing problem of the modern Sunday-school." Professor Brumbaugh asserts truly that "the transcendent need of the Sunday-school is teachers." All the suggested accessories of a modern Sunday-school may be present, but they do not make a Sunday-school if the right sort of teacher is lacking. It is the teacher that makes the Sunday-school. The teacher of the right sort will know three things:

1. The Bible. It is his text-book. It contains the subject-matter of instruction. He must know it—its history, geography, great characters, and its great moral truths. His teaching must be drawn from it, not from his own opinions or prejudices. It will be his text-book in every department, with every pupil. It is adapted to the primary and to the

most advanced classes. Hence the teacher must know it comprehensively and analytically. He will study it by books, paragraphs, sentences and words. To be a precise Bible student should be the great ambition of the teacher.

2. Methods of teaching. A wise teacher will know the tested methods by which knowledge is communicated to pupils, how the feelings are stirred, and how the will is moved. These methods are based upon educational principles which are universal and unchangeable.

3. The child or pupil. A knowledge of human nature, the periods of human development, the characteristics of each period, and the appropriate instruction and training for each period, is included in the equipment of the successful teacher.

Realizing what is involved in the great work of education, and the essential connection of the Sunday-school with this work, that the Sunday-school is as really educational as it is evangelistic, and that careful preparation is necessary in proportion to the interests involved, surely the Sunday-school teacher will work and pray for such an equip-

ment, in the knowledge of the Word and of those whom he serves, that his ministry may be in the highest sense fruitful in the formation of Christian character and the cultivation of lives of power.

II.

THE STUDY OF THE CHILD.

Preparation for teaching was for a long time conceived to be a mere knowledge of the subject of instruction. It is now believed that a teacher can take higher vantage ground in the additional knowledge of the persons to be taught. We expect a physician to understand not only *materia medica* and chemistry, but anatomy, physiology and hygiene, as well. He must know as much as possible about quinine and calomel, but an indiscriminate dispenser of quinine would likely do more harm than good. A physician must be concerned with diagnosis and intelligent prescription.

So a teacher must know his pupils, as well as the subject he is to teach. Otherwise he is likely to prescribe a genealogy or an imprecatory psalm where the demand requires the beatitudes or the ten com-

mandments. If it is desirable for a farmer to understand scientifically his growing crops; for a fruit-grower to have a sympathetic and intelligent knowledge of trees; for a stockman to comprehend the nature of his horses, cattle and sheep; surely the Sunday-school teacher will draw from every source that accurate and classified knowledge of child nature that will enable him to minister to the needs of his pupils, to enable them to develop character and bring forth fruit to the glory of God. The scientific study of apple-nature and pig-nature has resulted in superior apples and pigs. It is believed that the same study of human nature will contribute to a superior quality of manhood and womanhood. A careful study of the child will reveal:

The Significance of Childhood

Human life is marvelously complex. Its relations and duties are various and intricate. The range of its activities is wide. For this complicated life of manhood and womanhood, an elaborate preparation is required. To make this preparation the childhood of a man is characterized by two features:

1. A lengthened infancy. This is full of importance for the development of the individual and the race. In this respect man is different from the lower animals. They are practically mature at birth, or reach maturity a few months later. But the human infant is the most helpless of all infants, and after passing through a lengthened period of dependence, he gradually comes to mature manhood after many years. Animals find their preparations for life largely ready made, laid down in an inherited structure. But man finds his preparation in the opportunities of a lengthened childhood. To further assist the child in making the fullest possible preparation for life he has:

2. Extraordinary plasticity. As compared with the lower animals he is far more responsive to external conditions. He is more impressionable to environment and preserves this sensitivity for a period of time corresponding to the excessive demands of later life. In this plastic structure of the child are stored up organized experiences which constitute centers of interest in after years. The wise parent will take advantage of every opportunity to introduce the child

to a wide range of valuable experience during the impressionable period. The Sunday-school teacher will think of childhood as sacred and his relation to it attended with the greatest responsibility. The Rev. Pascal Harrower has said that "no ideas can become the permanent possession of the world which do not first enter through the door of childhood. The woof and web of Christian character and faith are wrought out during the school period of life." When this period is passed it cannot be recalled, and although comparatively long, it is not too long to make adequate preparation for the demands of after life.

The Two Factors of Development

Effective in the making of an individual are two essential factors. One of these is what he is at the beginning—the powers and forces contributed by heredity. These various powers at first exist only as latent possibilities. The other factor is the external environment which stimulates into actuality and growth these sleeping forces. It is now quite generally agreed that this factor plays a much more important part in human life

than the factor of heredity. The plasticity of the child renders him susceptible to remarkable modification in the process of his development. The doing of a thing or the thinking of a thought makes him a different being. The parent and teacher may choose what the child shall do or think, and so to a large extent determine what he shall become. In this fact lies the great opportunity and responsibility of a teacher. The Sunday-school teacher especially will seek to furnish his pupils with such an environment of divine truth and Christian example as will call forth in symmetrical development the latent possibilities of soul and life.

The Basis of Child Study

In recent years the subject of the child has assumed great importance and yielded results of much value to teachers. Child study is found to rest upon the following facts:

1. Children are different from adults. They are not merely men of smaller stature. They have characteristics, physical and mental, peculiar to themselves. Children differ from adults in powers of endurance and in the physiological processes of circula-

tion and respiration. Children are frequently overtaxed. Physical exhaustion is frequently mistaken for stupidity, a perfectly normal restlessness for total depravity. This superabundant activity, inquisitiveness and mischievousness will be very exasperating to those who look upon children as little men and little women; but the teacher who understands will not be "easily provoked."

Children have their own peculiar ways of thinking and feeling. They are concerned with the immediate and the near. They are not easily moved to present self-denial to secure some future blessing. They are concerned with the concrete, not with the abstract. Justice, mercy and truth as qualities are quite beyond them, but they do understand and appreciate these qualities clothed in living personality. Adults restrain and control their feelings, but children live in a succession of highly emotional states. They feel intensely. Tears and laughter alternate in rapid sequence. Yet such feelings as love, sympathy, mercy, sacrifice, and sorrow, are rudimentary. The higher intellectual, social, moral and religious feelings are undeveloped, and appeals to these feelings will result fre-

quently in disappointment to those interested in their training.

2. Children pass through certain well defined stages in their lives. Kirkpatrick says that "child study is concerned with all the changes that take place in human beings before they reach maturity." The various instincts culminate at different times. Perception, imagination, memory, judgment, and reason successively mature.

3. Children have individual peculiarities. No two possess the same attitudes and tendencies. Each has characteristics peculiar to himself. In weight, size, temperament, capability, and opportunity, each is different from the other. The recognition of individual differences lies at the basis of scientific education.

Child study, therefore, has a sound basis in facts. It investigates the factors in human development, studies the natural order of growth, determines the modifying effect of various conditions and activities at different stages, and seeks to establish educational values and the best educational methods. Its end then is training in character on Christian principles for life's duties.

Methods of Child Study

There are three ways by which we come to a knowledge of child life.

1. Books and papers. A growing literature is available for prospective teachers and others interested in child life. Excellent books are issued on the study of the mind and the principles and methods of teaching, popular in style and sound and thorough in treatment.

2. Direct observation. We may study the child himself as he grows into youth and manhood. We may observe the development of his senses, the unfolding of his powers, the awakening of his moral sense, his ambitions, occupations, and language, his ideas and his pleasures. We may study not only one but many children, comparing those of different conditions and environments.

3. Self study. We may recall our own unfolding experience, our points of view in childhood, our attitude toward various conditions, our hopes and fears, our childish aversions and aspirations. Happy for us and our pupils if we can go back over the pathway of our life and look out again upon life through the eyes of childhood, and see and

feel and love and trust again as we did in those early years. Only so can we fully understand children. Though we may have attained to the full stature of maturity, yet for the children's sake we must become children, that they, through our childlikeness, may come to manhood.

Urgency of Child Study

At least two strong considerations prompt earnest and thoughtful teachers to know and understand their pupils:

1. Great interests are at stake. The entrance to the pupils' hearts involves not merely worldly success and temporal prosperity, but spiritual life and eternal destiny. Who can know the value of a soul? The development of soul must proceed according to natural laws. These natural laws are God's ways of working. To understand God's plan of human development is to qualify us to be co-laborers with Him. Failure here must inevitably end in spiritual deformation, disease and death.

2. The time is short. The teacher's opportunity is a brief half-hour a week, or, counting the average period of attendance

for a Sunday-school scholar to be fifteen years, thirty days for a life-time. A minute unused or misused is criminal prodigality.

III.

STAGES OF DEVELOPMENT—BEGINNERS—3 TO 5.

The charm of childhood lies in the possibility of development. No matter how perfect the little one may be, we do not wish it to remain a child. Its beauty is the beauty of the early dawn, advancing to the fulness of the morning and the golden glory of noon. It is the beauty of prophecy, silently day by day unfolding its sacred mysteries, till the beneficient Father looks upon it and says it is very good.

The Unfolding Life

Many figures have been used to suggest the possibility hidden in the life of a little child. Any figure must fall far short in some phases, for God has given to no other earthly creation a life so rich, so beautiful, as the life which is our own. Yet the often used

figure of the opening flower is an excellent one, and in many ways suggests the unfolding life of the infant. Closely wrapped in the tiny seed are all the possibilities of foliage, flower, fragrance, and fruit. The dark bulb conceals the promise of the lily; but the seed is not the plant nor the bulb the beautiful blossom. In many respects they are different and need different culture and environment. Closely hidden within the mind and heart of the smiling infant or the rollicking boy, dwells, all secure, that embryonic life, which is destined for an eternal unfolding. He is not the developed man, the great organizer, the unselfish statesman, the profound scholar, the unquestioned saint, but he may become such.

Two Tendencies

Left to itself, we are told, the infant rose-tree of most magnificent strain, which should yield its annual wealth of American Beauties, will develop into a ragged shrub and produce only a few unlovely blossoms. Thus it reveals its tendency toward the imperfect. By the wise culture of a strong hand and a devoted heart, the child may know a perfect

development, or left to himself and yielding to the wrong tendencies of his heart, he will produce only the unlovely fruits of evil. Happy indeed would it be if no tendencies but those toward beauty and virtue dwelt within the little heart. Unhappily, the work of the ages past has not been perfectly done, and the child finds himself the possessor of a double inheritance of tendencies, one leading him toward truth and God, and the other calling him into forbidden paths. The successful teacher will recognize the good tendencies, which need food and encouragement and culture, and will also be conscious of the evil, and patiently lead the little one to see Jesus the Redeemer, who alone can cleanse the heart.

Stages of Development

There are stages of development, the florist tells us, in the life of his flowers. There are times when much moisture is required, and other seasons when protection from showers is necessary. Sunshine is important, but sometimes the shade is more conducive to the perfect growth. There are certain clearly defined periods in the life of the

child. These are not simply a difference in age and size, but are marked by definite physical and mental changes, by difference in needs, in tastes and possibilities. "There is a time to sow and a time to reap," and there is a time when certain definite work can be done in the mind and heart of a child, and there is no other time when it can be done so well. Every teacher should be acquainted with these periods and adapt her work to the present need of the unfolding life. As there is no fixed day upon which we can say that the little one passes from infancy to childhood, so there is no particular time which invariably marks the transition from one stage to another; but in the life of every child these transitions occur, and each presents to the wise teacher special opportunities for effective service. As usually outlined for Sunday-school work, these periods are:

The Cradle Roll, from 1 to 3.
Beginners, 3 to 5.
Primary, 6 to 8.
Junior, 9 to 12.
Intermediate, 13 to 15.
Senior or young people, 16 to 25.

The Cradle Roll

The Cradle Roll is for the babies. The work in this department will not be so much for the babies directly as for the parents of the babies. Much can be done for the child before it has reached the age of three years; but this is the special privilege of the mother and the home. A sincere interest in the children, however, manifested by calls, friendly inquiries and small attentions, will do much to interest the parents and may attract them to the Sunday-school or other church service.

The Beginners

The Beginners are the tiny tots who are just bidding good-by to the nursery and the cradle roll, with ages ranging from three to five. The Sunday-school is their first venture into the great mysterious world. Upon the first impressions received here much will depend. Happy indeed is that teacher who shall lead the beginner to love the house of God. Who does not recall a vivid picture of some sun-bonneted little maiden, firmly holding the hand of an elder brother, timidly entering a little country Sunday-school? And that precious card. Oh! the delight of it.

Object and Media

Dr. Haslett states the object of the Beginners' department of the Sunday-school to be, first, a kind, active and obedient child; and second, a sense of God's power, nearness, and kindness. The work of the teacher of Beginners should be to train the child in kindness and obedience, and to call forth in the child mind the consciousness of God's presence and power. The child at this age is concerned not so much with Christian doctrine as with Christian practise. The media through which the above object can be realized in the child are six: Sense-perception, memory, imitation, suggestion, general intelligence and imagination.

Careful observation and study will reveal much of the lives of children, their abilities and their needs. The Beginners show the following characteristics:

Restlessness

Activity is the delight of the child-nature. It is also its necessity. It is as unnatural for a wide-awake child to be long quiet as for a grown man to play shinny or pussy-wants-a-corner. He must be active. Constantly to

restrain his activity is cruel and harmful. To direct and use it will require sound sense and tact. The bright boy is likely to prefer the open air where he can talk and laugh and watch the butterflies and catch tadpoles and build sand palaces and fly kites and inhale the rich perfumes of flowers, to the small and often unattractive room where he must sit quietly for a whole hour and just be told how to be good. But if this small boy and his equally active small sister can be introduced to a neat and pretty room, well ventilated, light and warm, filled with other boys and girls of like mold and presided over by a teacher whose heart is warm with love for the children and for the children's Savior; if he can be given the privilege of building his sand palaces and calling them Bethlehem; if he may watch the tiny fish in the child's aquarium, while he listens to the story of the disciples who left their nets to follow Jesus; if he may examine the delicate petals and inhale the sweet perfume of the flowers while he listens to the story of the beautiful Christ-life, it may be that he, like the shepherds, will seek the Babe of Bethlehem, and learn to love Him who was the

Rose of Sharon, and like the Galilean fishermen, leave all to follow Him who went about doing good. "He that winneth souls is wise," and the wisdom needed in winning the little ones is the reward of prayerful and sympathetic study of the Word of God and of child life.

Selfishness

The little child is selfish. He is the center of his own little world. He thinks of others only in relation to himself, and of other things only as they affect his own interest. This is not wrong. It is in harmony with the plan of human development. But he may be gently and gradually led away from himself toward a more unselfish love and broader interest. This will be effected most easily by example and story.

Imagination

The child has an active imagination. A doll is a real baby to the little mother. She will kiss and punish it in turn, because to her mind it can know and understand. To this faculty, doubtless, may be attributed many of the peculiar untruths of which

usually truthful children seem to be guilty. Many of the "lies" of children are probably truth to them. They have not learned to discriminate between fact and fancy. Where necessary, they should be led to discover their error. The beautiful world of their own creation, however, should not be ruthlessly destroyed. Explanation should not be too long or frequent. It is not necessary that the child adopt the exact idea of the teacher so long as his own is not actually harmful.

Inquisitiveness

"A child is a humanized, vitalized interrogation point." How else shall he learn? His world is filled with mystery. The unknown is all around him. His questions are often unanswerable, and where an answer is possible, a direct reply may not be wise. But an earnest question should never be ignored or answered lightly. It is worthy of honest attention. A question will probably remain in the child's mind until it does receive a satisfactory answer. Few duties require more skill and patience than that of answering the questions of the little folks. They

are not childish to the child, but sober and earnest. We asked the same questions once and demanded an answer. The disposition to inquire often leads the child into forbidden paths. The "meddlesome" child may be the child with the active brain. The disposition should be directed, not condemned.

Limited Vocabulary

This is an important consideration all through the Sunday-school. But to the beginner it is all important. His stock of words is small. Many words of common use mean nothing to him. A child who sang again and again the familiar words, "Safe into the haven guide," thought that a "haven-guide" must be a beautiful place. Again, the meaning is not always comprehended even where the separate words may be understood. A mother taught her child a Bible verse to be repeated in Sunday-school. The child insisted to the teacher that the verse was, "Come in, darling." Upon inquiry, it was found to be, "Walk in love." One little fellow reported that his class had sung, "Bringing in the Sheets." He said, "They sewed in the morning and they sewed at

noon and they brought in the sheets at night." It is a fine art to be simple enough to teach a child.

Emotional Life

The little child is controlled by present emotion. He does what he feels like doing. He cries, and laughs while the tears are still glistening. He strikes his playmate and repents as soon as he sees the grief of his little friend. He has no great purpose toward either goodness or badness. He simply responds quickly to his ever changing environment.

Imitation

The child learns to do what he sees others do. He wants to be like older people. He may not understand principles, but he will imitate action. Hence, simple beauty of character and unconscious loveliness in action are all-important in the successful teacher. Here, too, the Bible story holds an excellent place. After the story, the child will try to be like Joseph or the captive maid or the boy of Nazareth.

Active Perception

The perceptive powers are active but inaccurate. The child is often mistaken in regard to the sensations. He can easily be deceived into thinking he is too warm or too cold. Everything he sees or hears or handles leaves its impression on his soul. This is the age of greatest sensitivity. He may hardly be conscious of a sight or sound, but it leaves its influence on his life. Now he receives the "set of the soul." True, later influences may turn him out of his course, but never again will it be so easy to put his feet into the right way.

Now is the time to make him psychologically good. It will be impossible for him to leave entirely behind the impressions of these early years. Every tear, every angry word, every smile or song or sunset, every perfumed flower or blossoming field or murmuring brook, makes its contribution to the wealth of his soul-life. He may not criticise, he may not stop to question, he will simply accept of what he sees and hears and make it a part of himself. How much of beauty and truth and sunshine and heaven should enter into his environment. He will

surely become like the atmosphere which he breathes.

The Sunday-school hour is but one precious opportunity in the long, long week. If it is crowded with the sweetest, the purest, the best, the most loving and the most lovely, it is because it is planned for and prayed for. It is because the teacher herself breathes the atmosphere of the skies, not only on Sunday, but all the week long. Suggestive pictures are of special use here. Thoughts of Jesus' loving care and blessing are easily impressed upon the children, and the effect will be for right development of character.

Credulity

The child, at first, believes all that is told him. He has no contrary experience. He accepts the story of Santa Claus as readily as that of Samuel. There are no child skeptics. Hence the ease with which spiritual truth may be imparted. Care must be taken lest error creep into the child's heart and abide there as securely as truth itself. The child's soul is hallowed ground. Let us plant it deeply with the Word of God.

Memory

The child has little power to remember abstract truth. Indeed he does not perceive it. It must be put into concrete form. The commandment may make little impression, but the same truth put into story will awaken interest and do its work. Said a middle-aged man, who had embraced skeptical ideas, "I cannot get away from the stories of my Sunday-school days. I do not now accept the stories of Jesus and other Bible characters, but they are like beautiful lights hung in the pathway of my infancy, and it is impossible for me to escape their influence, nor do I wish to do so. They have brightened all my life with innocent beauty."

Expression

The child enjoys the rhythm of poetry. He will get the thought more quickly and retain it longer if it is expressed in rhyme. It is not necessary that he understand all of the poem. A few ideas he will make his own and others will be revealed to him as he advances. He will be found often to express his own ideas in rhyme.

Undeveloped Powers

Judgment, discrimination, reason, comparison are of course present, but enter slightly into the life of the child at this age. Little progress will be made by appealing to these faculties.

The Beginners' Room

If possible a separate room should be devoted to the Beginners. This may be small, but must be scrupulously clean and orderly. Neat, pretty paper, unmarred paint, dainty curtains and simple, childlike furnishing, will attract the little ones and increase the size of the class. A low table, around which the children may be seated, each in his own small chair, is essential. If the expense of these cannot be met, have a small table made of ordinary boards neatly planed and carefully painted. Arrange for the seating in any way possible, but make the children comfortable. If the teacher and the school are thoroughly in earnest, much can be done which to others would seem impossible. If a separate room cannot be had, let a screen or curtain seclude the class from the rest of the school. Care must be taken not to place the

little ones in a dark corner, for light is essential.

Material

The material used will vary. In some schools the teacher's own ingenuity and tact may be the only treasury on which to draw. A set of building blocks should be provided, also sticks for outlining and a quantity of white sand for map work. Small mounted sticks, one or two inches in length, are sometimes used to represent people. A small aquarium may be made of a glass jar. Regular aquarium jars may be obtained at small expense. These may be partly filled with water. A few stones and shells placed in the bottom, a piece of seaweed added, and we have a pretty home for two or three goldfish. Many lessons will suggest their own material. Jesus talked about flowers, grass, stones, water, salt, wheat, thorns, seeds, fruit. These are easily obtained, and, tactfully used, will make the lessons present and real.

Of course, the children will be allowed to do the work themselves and to handle the material, but only in connection with the

study of the lesson, and at the direction of the teacher. Care should be taken that the exercise is not allowed to degenerate into mere play or even into the commonplace of the day-school. This would entirely spoil the effect. If the teacher has a reverent spirit and feels the infinite importance of her work, she will unconsciously inspire the children with the same spirit. Many helpful lessons, outside of the regular Bible story, may be taught in connection with the handling of the material—neatness, unselfishness, quietness, reverence—all these should have their place.

The Teacher

"As is the teacher, so is the class." Says Mrs. Lamoreaux, "The child's conception of Christ will be what he sees in the teacher." She must be acquainted with God. If she is not, she will not reveal Him to the little ones. She must know the Bible. If not, how shall she bring its beauty to the heart of the child? She must drink deeply of the fountain of divine truth. She must be ready to make any sacrifice necessary to do her work well. She must know the child. She must see

things from his viewpoint and feel as he feels. She must be sympathetic. No amount of mere knowledge will make her successful if she lacks the sympathetic touch. This is the key to the child heart.

Health

Too much emphasis cannot be placed on the health of the little ones. A poorly ventilated room is responsible for many a failure. Too much or too little heat, a dark room or uncomfortable seats, have robbed the Sunday-school of many a bright boy. Each child requires attention. Intellectual dullness or moral deformity are often the result of physical deformity. Physical imperfection may result in extreme sensitiveness. If the teacher understands these conditions, much can be done to overcome their unhappy results.

Music

In song, the beauty of the voice and the opportunity for action is added to the rhythmic charm of poetry. Music is especially attractive to the wee ones. They love to sing. It is the more helpful because all can engage in it, and they will carry the sentiment

with them through the weeks and through the years. Who of us were not once delighted with "Jesus Loves Me, This I Know," and "Little Children Who Love Their Redeemer"? A large part of the hour may be spent in singing carefully selected songs.

The Spirit of the Room

The spirit of the room must not be constrained. The atmosphere must be free, easy, natural, hopeful, helpful, reverent. As much liberty should be given as is consistent with good order.

We may feel sadly insufficient for the task, but let us do our best. We shall do better sometime. Let us give ourselves, actively, unselfishly, to our work. It will pay. Let us not become discouraged because others can do better. They, too, had to learn how. Let us gather in the wee ones, give them glad welcome, and lead them gently, lovingly, patiently to the Truth. Sometime the wee ones, no longer children, shall gather around and tell us that we led them to the Christ, and Jesus shall say of our service, "Ye did it unto me."

IV.

THE PRIMARY AGE.

The Primary department includes children from six to eight years of age. During this period the children are entering the public schools and getting their first lessons in systematic study. Their ideas are multiplying rapidly on account of their new associates and surroundings. These considerations, growing out of their expanding powers, require for the primary children special study and treatment.

Physical Characteristics

The transition from the beginners' to the primary age is not specially marked. Physical growth is rapid, and toward the close of the period the brain attains nearly its full size. A loss of vigorous health sometimes appears. The child seems tired and nervous and unable to do the work of earlier years.

He should have nutritious food and more hours for sleep.

Perceptive Powers and Reason

Perception is quicker and more definite. The child is interested in much that was before unnoticed. During this period he begins to reason about the things he sees, but little in the abstract. He will not remain long on a problem unless it appeals to his activity. It is the age of puzzles and conundrums. The study of Bible geography may be made interesting by the use of dissected maps. The awakening power of reason makes the child less credulous. He will sometimes criticise the actions of others. If the teacher does not know her lesson, he may discover the fact. The impatient frown, the slight variation from truth, will not escape his notice. He may not seem to notice, but as one boy expressed it, "I know more than she thinks." However, he respects authority and readily yields to it, if the one exercising it has won his respect and love.

Memory

The memory is stronger than formerly,

though not yet at its height. Bible verses and longer selections may profitably be committed to memory, together with hymns and memory gems, and these should have some relation to the present needs of the child.

Curiosity

Curiosity is wide awake and persistent. The primary child is anxious to know *why* and desires certainty in what is told him. He sees more because he knows more and questions more eagerly because he sees so much that he does not understand. Questions about life and creation and God and the unseen world are the result of his constantly widening environment. It is no small task to answer a child's why and when and how, but it must be done. If the home and Sunday-school neglect this all-important fact, less worthy agencies will perform our work for us, and we shall learn too late that they have won the childish confidence, which we so much desire to enjoy.

Attention

At this age the child can attend more easily than in the Beginners' age, and if the

teacher can catch his attention, by suggestive sign, word or act, it may be possible to interest him for some moments in gospel truth. The Bible story will hold attention more easily if it corresponds to some part of the life of the child.

Imagination

The imagination is now more nearly under control. The child is still capable of creating fanciful worlds and telling long stories just as they come to him. But there is a more distinct difference between his real world and the world of fancy. A. R. Taylor, in the "Study of the Child," tells of a little maiden, who quietly informed her mother, who had spent some moments calling her, though she had been lying in the grass nearby, that she was playing cow, and so of course, could not hear. The child will construct his imaginary world with the materials he has on hand. If the pure and good has been his environment, his imagination will work along the same line. "Let's play we are keeping house," "Let's pretend we're robbers," "Let's be Filipinos," are expressions reflecting his daily life. Two little friends

were once found carrying on a conversation with spools and buttons, and explained that the buttons were children and the spools were angels who were coming down to bear the children to heaven. This power of the imagination makes it possible for the Bible story to become real to the child and for the love and presence of Jesus to become part of his life.

The Social Instinct

The social instinct is now awakening. The primary child usually has his chum. He is becoming interested in other places and times. The beginner's "Kingdom of Now" is gradually widening into the world of long ago and the realms of everywhere. Ideas of sympathy, self-sacrifice and service may be cultivated by example and story. The thought of Jesus leaving His beautiful home and His heavenly friends will awaken thought and bring response.

Affection

The primary child loves his teacher. She is the ideal in his small eyes of all that is heavenly, wise and good. If this confidence

is never shaken and this affection continues, her influence over his life may be almost unbounded. She is interested in all that interests him, and his constant delight is to please her and merit her approval. Report is made of a little maiden who refused at evening to pray for her elder brother because during the day he had made an unkind remark about her Sunday-school teacher. This pure and childish love is the inspiration of the primary class.

Childhood Religion

The child has a religious nature. This is a divine endowment. Before the parent or the teacher begins his work, God has wrought. He has preempted the heart for Himself. He has laid down in the constitution of every child a moral nature and religious impulses, which condition and presuppose his entire religious life and development. The human soul everywhere reaches out toward God, and "is restless until it finds rest in Him."

The aim of the teacher in dealing with child life is the development of the religious impulses and the creation in the heart of

conscious spiritual life. The object is always Christian character, but the method necessarily varies with different ages. It must have regard to the changing capacities and needs of the child. Childhood religion is different from adult religion. The latter is concerned with theological doctrine, the former with practical action.

While conversion can never be less than a new birth from above, inwrought by the operation of the Holy Spirit, it must not be expected that the change in the child will be precisely what it would be in the case of an adult. The life of a child can be turned easily. His feelings are easily moved upon. He responds readily to the truth. His will, however, is weak. The parent must constantly assist him to perform his little duties, and in case of failure, through temper or otherwise, he must find the mercy-seat with the little one and quickly win him back in repentance and contrition.

The spiritual life of a child requires care and culture. It is a tender plant and will suffer from neglect. How many little ones have fallen by the wayside and been left to die. Happy the child that knows the

secret place of prayer with mother, and has felt the warm tears drop on his upturned face as mother prayed for him, and tried to keep his little feet in the path of life.

Children very early experience a spiritual hunger. They take naturally to the thought of God. They find it easy to pray. They are trustful, simple, and sincere. On the other hand they are incapable of a spiritual conception of God. They do not comprehend religion in its intellectual aspect. The higher religious emotions of sympathy, self-sacrifice, mercy, and repentance are undeveloped. Childhood is the period of activity; hence the religion of this period must be essentially action—religious deeds.

Religious training for children under six years will consist in inculcating the habit of prayer and of prompt obedience; in familiarizing them with the customs of religion; in providing associations with other children, and suggesting unselfish acts; and in directing all their activites in the spirit of religion, the spirit of kindness and of love.

From six to ten is a critical period in the religious history of a child. During this period he realizes more and more his own

individuality. He develops gradually the moral judgment, or conscience. He shares in the activities of the family and has a growing interest in human life, in the acts and adventures of others. The awakening of the soul is attended by deep heart stirrings. The pleasures and pains attending the first exercise of conscience are keen. The sense of God and the supernatural is strong and abiding.

In this early period when it is so easy to pray the child should be helped to form the habit of prayer. Daily prayer at regular times should be an essential part of the program of his life. The habit of genuine prayer is the starting-point of spiritual religion, and will insure a spiritual life. As the child's needs increase, the parent should help him in the expression of his petitions. A child began his prayer one Sabbath evening in language much beyond his years, "Lord, we thank Thee for the sanctuary and for sanctuary privileges." Others have tried to pray but their efforts have ended in mute embarrassment, which has discouraged them sorely. These attempts are pathetic appeals for help, and originate in a need as real as that which

prompted the disciples to say, "Teach us to pray."

As the sense of self increases, it should be fed by increased fellowship with his parents. They should be his companions in work and play and worship. This sharing in their activities will strengthen and guide the child in his developing sense of personality. Religious training will secure respect for authority. This may be secured by the parent who deals with the child firmly but kindly, without caprice or arbitrariness, and who himself respects and obeys law.

The habitual respect for parental authority and obedience to law is a most important preparation for the full submission to the will of God. The child's growing interest in persons, his tendency to estimate them, to approve and to condemn, suggest the importance of feeding his mind and soul on the best stories of literature, and especially of the Bible. Train him to admire the persons who use power rightly, and to condemn the base and selfish. Good stories will go far in this period toward shaping the ideals of his life.

The Sunday-school should not only teach

the children religious truth but also from time to time press them into a decision to surrender their little lives fully to Jesus. Decision days should be frequent. Next should be arranged those special services for the children at which they can have the opportunity to pray and sing and speak for Jesus in their own little way. If they try to imitate their elders, it will be mere performance, but if they are helped to a natural expression of their religious life it will strengthen them for the service of prayer and testimony in coming years.

A great responsibility is upon the church to provide and maintain such a service. No one feels quite so much at home with God as he who has from early childhood talked familiarly with Him and about Him.

V.

THE JUNIOR AGE.

The junior period is the period of boyhood and girlhood which extends to about the thirteenth year. It is a time of increasing interest in the activities of the family, a growing sense of responsibility, and an enlarging social sense which manifests itself in the tendency to form groups and team-plays.

General Characteristics

The junior is wide awake. He is healthy, energetic, frank, and possesses an excellent appetite both physical and mental. He is on good terms with the world, enjoys life, believes in his friends, is willing generally to do his part, and wishes, above all things, to become a man.

Conscience Building

William Byron Forbush says, "The princi-

pal thing a boy has to do before twelve is to grow a conscience." Before the junior age the child has been under obedience. He is still under the authority of others; but apart from this, he feels a growing sense of personal responsibility. He must do some things and leave others undone, not because he has been directed thus but because he feels it to be right. It is now that he learns to obey himself, to measure up to his own growing sense of oughtness.

Delight in Ownership

The junior possesses a strong sense of ownership. The youth wishes now to have his own room, his own desk, his own box for the storing of his treasures. The mysterious depths of his pocket reveal a wealth of nails, strings, stones, buttons, spools, and fish-hooks, riches of field and wood and spring. Well it is if nothing less innocent finds its way thither. A girl has her box of cards and pictures and dainty handkerchiefs and perfume and childish fancy-work. And these are valuable to the child, and the right to possess them should be respected. The Sunday-school may utilize the disposition

by inviting collections or Bible pictures and curios from Bible or missionary lands. Maps and charts may be constructed which should become the permanent possession of the child. A Bible should also become his own property.

Memory

This is the golden age of memory. At no other time can the child absorb so much and remember so well much that will help him in present temptations and difficulties. Much also that we know he will need later, can be memorized. It is the time for constant repetition and drill. The junior's memory should be literally filled with spiritual truth from which he can draw in the emergencies of the future. Hymns, Bible selections, whole chapters, carefully selected, and facts regarding Bible geography and history should be accurately committed to memory. Much that is not now understood will be revealed to the larger reason in later experience, and will present a bulwark of strength against the coming storms of temptation and doubt. "It is a sin for parents and teachers to allow the children to pass this period

without literally saturating them with outlines of Old and New Testament history and many of the choicest passages of the Bible."

"Reading Craze"

During this age the child develops an intense love for reading. Read he must and will. Stories of adventure, of remarkable achievements of heroes and heroines, appeal to his superabundant life. The stories of Livingstone, or Paton, or Grace Darling, will make as strong an appeal as "Cowboy Jack" or "Wed and Won," or books of like character.

Some of the most thrilling stories of adventure are found in the Bible and in the annals of missionary life. But the child will not always find them without some assistance. It is largely a question of what is conveniently at hand. If the child is surrounded by an abundance of the best literature, adapted to his age, he is not likely to search for that which is harmful. If he is encamped beside the wells of Elim, he will not spend much time in searching for the bitter waters of Marah.

Hero Worship, Ideals

From an early age the child has been forming ideals. At first the members of his own family were chosen. As his horizon widened, teachers and those who were more distant lived in the shrine of his heart. Now he is beginning to value moral character and his hero may be good as well as great. But he must be strong and skilful and able to accomplish things. Here, too, the environment will influence the character of the ideal. It is said that any people will become like the god which they worship; so any child will become transformed into the likeness of those whom he admires. The parents and teachers should always be heroic in the heart of the child. Yet their lives may be too ordinary and commonplace to meet fully the demands of the eager, aspiring life. The great and good of this and other times, those who have made great sacrifices and done deeds of might, should be ever before the child. Later he will learn to admire the greatness of every-day heroism. Nowhere can be found such a Hall of Fame as in the Word of God. What child will not become intensely interested in the history of Joseph,

or in the boldness of Daniel; or in the dangers and courage and success of Esther, or the exaltation of the cup-bearer of King Artaxerxes? It is said that less than five per cent. of children choose Bible characters as their ideals. Would not a sufficient acquaintance with sacred history remedy this defect?

The junior loves to do something, but his work must be something definitely assigned. If he is told to study his lesson, he will probably forget it. If he is asked to bring in a report next Sunday on Jonathan smiting the garrison of the Philistines, his eagerness to relate what he has learned will bring him to class, storm or shine. Of course, his enthusiasm will depend largely on the enthusiasm of the teacher. A dull, listless teacher cannot lead a class of lively boys and girls. They will find other lines of interest. To lead the child to admire any character, however excellent, will be of little value unless in that excellence he discovers the stamp of the Divine. As all the Roman roads lead to the Imperial City, so all Bible teachings must lead to the Savior of men. Jesus is the perfect ideal. The children must be constantly

led to see not only the Divine Lord but the perfect man, Christ Jesus.

Habits

This is the habit-forming period. In earlier years the child has acted mostly from instinct. Now he is to form those habits of thinking and acting which constitute "nine-tenths of life." Now each act is tracing more deeply the tiny paths in the delicate brain-cells over which the thoughts and doings of later years shall find easy passage. How shall the Sunday-school assist the child in forming correct habits? A correct act, once secured, will make its repetition more easy.

Now the boy or girl is all life and interest. If the act desired can be made attractive, if it can be secured by an appeal to the growing sense of right, or to the desire to be manly or womanly, both of which are now strong, a much greater service has been done than if the act is secured simply by a command. If the child performs the desired act because parent or teacher does it, or because the environment makes it the natural thing to do, it will probably be repeated until a habit is

formed. Thus the child will not only learn obedience but will be unconsciously slipping into correct forms of action invaluable in later life. Promptness, neatness, thoughtfulness of others, regular Bible study and prayer, church attendance, systematic offerings—all these the Sunday-school should endeavor to secure.

The Social Instinct

The social instinct which in the preceding age was satisfied with a chum now demands the club or the gang. This spirit reaches its climax in the succeeding period. With girls this disposition manifests itself in more or less domestic ways. Boys usually seek a barn-loft or deserted cellar, a hollow tree or some self-constructed den or cave for their trysting-place. The glare of the bonfire, the roasted potatoes, the secret call, the kindred spirit—what boy does not know these delights? Boys and girls organize separately and are inclined to look with contempt upon the opposite sex. This suggests the separation of the sexes for the most effective Sunday-school work. The boy who thinks that the Sunday-school is "fit only for girls" may

acquire a genuine interest if he is put into a class of real boys with some manly man as teacher who has not moved too far from his own boyhood. A girl also, who is annoyed by those "horrid boys", may do much better work in a class composed only of girls. Other things being equal, a man will do better work with boys at this age and a woman with girls, because each approaches more nearly the ideal toward which the child is reaching. Nothing, however, can take the place of a noble spirit and unselfish purpose, a sympathetic heart and a genuine acquaintance with the Lord Jesus Christ. The abounding life and the desire for society give splendid opportunity for social evenings with the teacher, for tramps and outings, in which the teacher can prove his interest in the child, apart from the Sunday-school hour.

Religious Life

The purpose of the Sunday-school is to lead the children to God and to gather them into the church. This should be the purpose of every teacher and the end of every lesson. If the teacher is consciously in touch with

Jesus, if with one hand in the hand of her Lord, while with the other she directs the steps of the child, the children and the children's Savior will not remain long apart. The boy and girl will see the truth and beauty of the Christ-life and earnestly desire a personal acquaintance with Him. Conversions may occur much earlier, but the child should not be allowed to pass through the junior department without a supreme effort being made to bring him to a personal knowledge of Jesus and an open confession of his faith and love. Is this asking too much of the Sunday-school? Is not the promise sure to him who goeth forth and weepeth, bearing precious seed? and shall not his rejoicing be even greater if the little ones are among his garnered sheaves?

Equipment

The juniors should have a separate room. They do not wish to be considered little people. The methods used with them are different, and a separate room will give greater freedom. Their abundant activity will find useful expression in action—songs, marching, drills, and note-book work. Coupled with

their general frankness and good-will this activity may easily be converted into habits of service for the aged and infirm and utilized along temperance and missionary lines. However, the genuineness of the child of this age causes the boy, especially, to despise the "goody-goody" reputation, and some skill is required to avoid making this appearance prominent.

VI.

THE INTERMEDIATE AGE.

At about twelve years of age the child enters upon a series of physical and mental changes which transform the boy into a man, the girl into a woman. This period of transformation includes the years between twelve and twenty-four. It is called the period of adolescence, and is usually divided into three periods—early adolescence, from twelve to fifteen; middle adolescence, from sixteen to eighteen or nineteen; later adolescence, from nineteen to twenty-four.

Adolescence

The changes that take place at this period are important and fraught with great consequences. It has been compared to a new birth. The individual comes into possession of new bodily powers and functions. His intellectual capacity is enlarged, his emo-

tional life deepened, and his moral and æsthetic sense developed. He becomes a larger factor in society, accepts social customs, selects a vocation, and makes a home. The thoughts, ideals, ambitions, and tendencies which control him during this period will determine his after-life. The way in which the new life finds encouragement and opportunity for expression leads to destiny.

The Intermediate Age

This is the period of early adolescence. The characteristics manifested during this period will depend upon training and associations. No two persons will exhibit the same traits and tendencies, but to all will come great physical and mental changes which affect their physical, social, moral, and religious life.

Physical Changes

During this period growth is most rapid. The heart, lungs, and arteries increase in size. The sense organs are strengthened. The brain and nervous system undergo changes. The bones and muscles grow rapidly, so that this becomes the awkward age.

New Mental Life

"The mental organism undergoes a complete revolution, though not a reconstitution. New desires, emotions, passions, impulses, come into being." New questions, new ideals, new ambitions, occupy and perplex the mind. "The youth begins to idealize life and to dream over it. It is the time of halos, of visions of unbounded possibilities, of angels in disguise."

Self-Consciousness

This trait now appears in a marked degree. The boy is developing individuality. His attention is fixed upon himself. He becomes more self-assertive, more important in his own estimation. He thinks that everyone is observing him. This may result in extreme sensitiveness, manifesting itself in extreme timidity and bashfulness. To appear in company is a misery and to take part in a public program is an unspeakable torture. Or the morbid sensitiveness may appear as "an exaggerated self-conceit", which exhibits itself in braggadocio, in teasing and domineering, in rebellion against authority, stubborness, and wilfulness. This conceit of im-

portance, ability, and knowledge is hard for the teacher to meet wisely and well, and will call for great tact, perseverance, and patience.

The Gang Impulse

With the growing spirit of independence, there comes a craving for sympathy and social satisfaction which results in a further development of the club spirit. This longing leads both boys and girls to seek companionship with chums, and in close and secret groups, clubs, or "gangs." Friendships made during this period are usually lasting. The gang is a company of congenial spirits of the same sex, organized for some definite activities, for team-plays or to combat other gangs. This gang instinct is essentially social, and normal at this period. The active and daring spirit enforced by the secret organization of the clan leads to various forms of mischief and theft. Fortunate are those whose dreamings and emotions are shared by their parents. Too often misunderstood by their elders, they form pernicious habits, and drift into the criminal class through lack of sufficient satisfaction

for their natural desire for sociability and freedom. The wise teacher will not attempt to suppress this gang spirit, but to utilize it in teaching the lessons of self-control and Christian altruism.

Truancy

The aspiration and blissful idealism of this period cause many youths to be discontented with school life. Truancy is the worst at thirteen, and fourteen is the age when most pupils permanently leave school. To many there comes a temptation to leave home. Home work and study seem too commonplace. Truancy and vagrancy are followed by dime-novel reading, pilfering, and general destructiveness. "This age of boys is the sorrow of parents, the despair of teachers, and the bane of the officers of the law." Doctor Haslett says that this transitional stage seems to be a battle-ground where the forces of heredity and environment are struggling for supremacy. Right and wrong, strength and strategy, emotion and intelligence, religion and indifference, vice and virtue, egoism and altruism—all seem to be engaged here in a conflict as complex as it is severe, as

vital and momentous as it is mysterious and necessary.

At this time scolding, nagging, pious advice, and punishment are worse than useless. The greatest force for control and development of character is the sympathetic friendship of a mature Christian man or woman. If parents will try to understand their children, select their companions, provide for the gratification of their social nature in home gatherings instead of leaving it to them to find some secret meeting-place, and establish and foster intimate relations of friendship and confidence, their moral and religious influence over them will be increased many fold. The Sunday-school teacher must recognize and provide for the craving for social exercise, and realize to some degree his pupils' ideal of man and friend.

Opposite Tendencies

The pupils of this age are the despair of many Sunday-school teachers. They manifest contradictory tendencies. They oscillate between childhood and maturity. On one Sunday they are silly, childish, irrepressible; the next they are serious, docile, and respon-

sive to spiritual truth. "The equilibrium of the entire organism is disturbed greatly at this stage of transition, and the youth must be odd, strange, disappointing, and obstinate at times. The developing forces within, and the rapidly enlarging world without, make this a stage of uneven, uncertain, and unbalanced feeling, thought, and volition."

What the Teacher Must Be

The situation in the intermediate classes requires the best teachers in the school. The wise superintendent puts his most competent leadership here. The work of bungling, quack teachers in the other departments may be partly counteracted by other attractive influences in the school, but in this department, if the pupils are not held to the Sunday-school, they rarely, if ever, return.

1. The teacher must be patient. He must remember that this is the sowing time. Let him be content to wait. Tremendous forces are doing silent but effective work.

2. He must be sympathetic. The youthful follies may be ridiculous, the conceits absurd, and the plans visionary, but the wise teacher will manifest a sympathetic inter-

est in all these, seeing here the stirrings of ambition, the movings of strong desires to accomplish, and the opening up of new vistas and visions of possibilities and powers.

3. He must be a friend. Friendship implies fellowship, communion, participated activities, a common interest. He will know the life of each pupil and each pupil will know and trust him. He will take pains to keep abreast of his young friend's work and thought. He will talk over his studies, enter into his recreations, participate in his plans and ambitions, congratulate him on his successes, and mourn with him in his losses. Many times he will find a point of contact by reading with him and talking over a book, by taking a walk or a holiday in his company, or in a quiet hour of social intercourse.

It takes time and an unselfish spirit to be a good friend, but this is the time when friendship with boys and girls counts. To establish this open and affectionate relation between himself and the members of his class will pay a hundredfold. No Christmas gift or other act of kindness or affection will take the place of giving one's self in personal

friendship. This explains the power of Jesus over the human life. "I have called you friends; for all things that I have heard of my Father I have made known unto you." Sharing with others is the essence of friendship, the secret of influence.

What the Teacher Must Do

1. He must provide for social activity. The boisterous and blustering energy must have a chance to expend itself. Find a relief and outlet for this superabundant assertiveness in piling a poor widow's wood, beautifying the churchyard, earning money to support an India orphan, in making maps and models, collecting missionary and temperance curios, statistics, and information, and in occasional long walks and half-holidays. Let the class be organized and all these things done by associated effort.

2. Supplement the reading. In place of the "blood and thunder" stories of unreal life, put into the boy's hand good stories of general interest—biography, travel, adventure, and discovery. Create an appetite for a book by giving some idea of the contents or rehearsing choice bits of anecdote or dia-

logue. Begin if necessary with the lighter types, but constantly grade up to the standard authors. A teacher who can direct the adolescent's reading is molding life.

3. Recognize growing independence. A growing independence is as natural to this stage as dependence is to the child. To repress it is to invite lasting weakness, or constant friction and ultimate lack of control. The teacher must respect the boy's independent choice and judgment. He must allow independence of thought and action. Unwise conclusions and unfortunate acts must not be too quickly condemned. Judgment and choice are developed by exercise. The boy desires to regulate his own conduct, and he should be allowed to an increasing extent to act independently of the dictation of parent and teacher and on his own initiative and responsibility. Allow him to express his opinions, and to have a voice in the rules and laws which are to govern his conduct. Nothing expands and develops youth like a sense of responsibility. Respect his developing conscience. It may be weak and erratic, sensitive or severe, but if respected and cultivated, out of weakness will come the

strength to hold steady in temptation's darkest hour.

4. Dwell upon the heroic. The teacher will acknowledge his admiration for strength. The idealizing tendency of youth at first sets up a hero of physical strength and courage. The teacher will show that this is inadequate. Strength of body needs to be supplemented by strength of mind. And mental strength must be devoted to worthy ends. And so he can teach effectively the lessons of moral courage and the strength of Christian character.

5. Find lessons in the New Testament. It is stated on authority that before adolescence children prefer the Old Testament, but as they make their way into a life of larger and better ideals they "show a decided interest in the New Testament, especially in the four Gospels and the Acts of the Apostles. They also show a decided interest in Jesus and the principal disciples. The interest in John the disciple, is an early adolescent interest, while the interest in Jesus culminates somewhat later and is sustained throughout." The New Testament is full of grand ideals which appeal to youth. It provides

a great doctrinal system which meets his growing propensity for discussion and argument. It holds up for emulation the Christ, whose splendid manhood, unworldly consecration to the accomplishment of noble purpose, and unfailing strength and courage move the youthful heart to admiration and devotion.

Importance for Religion

We are told that in the twelfth year occurred an important event in the religious development of the youthful Christ. This stage has always been recognized as of great religious importance. The years twelve and thirteen show a great increase in the number of conversions. Religion in its spiritual character is now better apprehended. Growing individuality, devotion to ideals of life and character, transition from a set of rules to govern him to freely accepted principles—all contribute to make this a most opportune time for the youth to accept the Christ Man as his Friend and Ideal.

VII.

THE SENIOR AGE.

The senior age corresponds to the period of middle adolescence, from fifteen or sixteen to about nineteen. The characteristics are somewhat the same as in the preceding age except that they are intensified.

Mental Growth

The intermediates are characterized by sudden changes and awakenings; the seniors show an ever progressive mental development. New reservoirs of intellectual energy seem to be tapped. The reason develops rapidly. Interest is manifested in all the thought and activities of adult life. They are abashed at no intellectual feat. They will debate anybody on any subject.

This is the period of deep sentiment, particularly social sentiment. There is great attraction toward persons of the opposite

sex. Questions relating to marriage and home are felt to be serious. This is the age of social gatherings. Nature too has a new fascination and awakens deep feeling.

With growing intellect and deepening sentiment there comes strength of will. The emotions are easily stirred, and these stimulate to feats of great endurance. It is the age of great activity and productiveness. "If the activity be turned to good ends, it enriches the world; many of the most significant additions ever made to art, science, literature, philosophy, and religion have come from young lives scarcely out of their teens."

Doubt

Just as questioning characterizes the earlier period of youth, doubt and uncertainty are characteristic of this stage. The break with authority and tradition, which begins at thirteen, culminates at eighteen or nineteen. Young people must see the reason for things, the principles underlying custom and conduct. What they can not see the reason for, or the cause of, they are inclined to reject. This tendency to doubt centers about

religious questions. If a young man's religious training has been strict, and the religion of the home positive and unquestioned, the greater the doubt.

As developing reason asserts itself, he tries its strength on things beyond the power of reason. The tendency to doubt is normal to every young man or woman who thinks and whose growing individualism seeks a standing-place independent of authority or tradition. The teacher should be perfectly frank and sympathetic, pointing out the limitations of reason and supplying out of a wider knowledge reasons hitherto unperceived by the young doubter. Show the reasonableness of the Christian doctrine and system, and meet doubt with positive certainty. "And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true." The example of a clear, victorious, religious life is the best argument against doubt.

Storm and Stress

Doctor Haslett gives as his opinion that doubting is more common to males, during adolescence, and mental ferment and anx-

iety to females. This emotional experience of anxiety and strain is an upheaval which is quite the rule. "It takes different forms: a sense of sin, sense of imperfection, fear of death, brooding depression, morbid introspection, distress over doubts, efforts to control passion, and friction against surroundings." This storm and stress is explained by Starbuck as due to the "functioning of new powers, which have no specific outlet and are driven to force for themselves an expression in one way or another. If there is no channel for the free expression of this new energy, it wastes itself and is recognized by distress and anxiety, groping after something, and brooding self-condemnation."

New Awakenings

In this age there is the social awakening. The youth awakes to the importance of neatness in dress. His toilet is made with scrupulous care. He cares now how others regard him. His manners tend to improve. Right conduct makes a new appeal to him, and he abandons many of the heartless and unrighteous actions of the previous period. He awakens also to a con-

cern as to the choice of a life work. Wise must be the teacher if he rises to the opportunity at this point in giving information, inspiration, and counsel.

Conversion

This period is generally attended with definite religious awakenings. Statistics show that more persons are converted between the ages of fourteen and nineteen than at any other period. Most students of this subject have found that the maximum number for any one year of life occurs during the age of sixteen. From answers furnished by members of the Free Methodist church, both laity and clergy, male and female, representing all sections of the United States, the following results were discovered:

Table of Conversions

Ages	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
	1	2	1	4	8	9	6	7	11	24	12	23	25	25	33	23
Ages	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	
	12	20	15	5	8	7	8	12	5	12	7	4	4	4	7	

Summary of above:

Ages under 12 inclusive			31	Ages under 10 inclusive			16
"	12 to 15	"	54	"	11 to 20	"	130
"	16 to 20	"	128	"	21 to 30	"	160
"	21 to 25	"	60	"	31 to 40	"	34
"	26 to 30	"	44				
"	31 to 35	"	26				

This table shows the number occurring at each year of life from the fifth to the thirty-fifth in a total of 343 cases.

Observations from Table

It will be noticed from the above table that the age at which the largest number of conversions, as reported by members of the Free Methodist church, is nineteen. It appears, also, that the curve of conversions rises at ten, then falls to rise again at fourteen, falls again to culminate at nineteen. This is followed by a period of depression and rises once more at twenty-eight and thirty. While the table shows the most conversions at nineteen, many occur during the three years preceding. The results in the main correspond with those of other investigators. Hazlett has tabulated results from seven students of this

subject. Three show the crest of the conversion curve to be at sixteen, two at seventeen and two at eighteen. Hazlett's table of results summarizes as follows:

Grand total conversions	6,641
Ages 12 to 20, inclusive	5,054
Ages 12 to 15, inclusive	1,871
Ages 16 to 20, inclusive	3,183

God's Time

There is no doubt that the physical and mental changes and awakenings during this stage favor spiritual awakening and make it the golden age of conversion. The development of intellectual energy, new will power, stronger sentiments of love and altruism, greater response to ideals of life, unsatisfied longings, and all the varied manifestations of the period of storm and stress conduce to bring the young man and young woman to a conscious personal acceptance of Jesus Christ. It is most fortunate if one has been converted prior to this critical time. If not, every effort should be made in the home, Sunday-school, and church service to bring him into the kingdom of God before the period of middle adolescence passes by. When it has

passed, for the great majority, Jesus of Nazareth has forever passed by.

The Opportunities of the Teacher

The special characteristics of this stage furnish unusual opportunities to the teacher. Among these is the opportunity to help the pupil to establish broad interests. The tremendous energy of the mind seeks an outlet, and the nature and direction of the outlet will depend upon the teacher. Love of nature, interest in literature, science, and art can be fostered at this time as at no other, making all the difference between the richer life and the narrow one.

The teacher may strengthen the foundations of faith. "The questioning of this period makes it possible to ground belief in the verities of the Christian religion. Faith need not be blind. God gives us a reasonable basis for all He asks us to accept. The careful study of facts which are the starting-point of faith will help the doubting soul to trust beyond the power of sight and enable him to give a reason for the faith that is in him."

The teacher may aid also in choice of life-

work. This subject fills the pupil's mind. It lures him on with bright hopes and tempting prospects and again fills him with foreboding and anxiety. He is face to face with a serious problem. The teacher who understands the aptitudes of his pupils may, by wise counsel and loving sympathy, stimulate them to aspire to high service. They listen as at no other time to the call to the ministry, to the mission field, to the work of reform, and other vocations which involve the subordination of selfish ambition to the will of God and the welfare of humanity.

Young People's Classes

One of the greater Sunday-school problems is to hold the young people. The methods which succeed in the lower departments do not succeed with the senior classes. The Sunday-school must actually meet their peculiar needs and capacities. It must give them something which they regard as worth while. They are in the intellectual stage, and usually in the high school. They come into contact with experienced teachers and modern methods of instruction. The Sunday-school must find teachers somewhat in mental cor-

respondence with the intellectual life of the senior age, teachers whose accurate knowledge of Scriptural truth commands respect. A teacher for young people will need not less spirituality and unction than in the lower grades, but more precise scholarship and painstaking preparation.

In the conduct of young people's classes a teacher will appeal more to the reason than to authority and tradition. "Bring forth your strong reasons, saith the King of Jacob." Indulge the tendency to reason. Show that the devotement of the self in holy sacrifice to God is a "reasonable service;" that atheism and unbelief in a divine revelation is against reason, and that true faith has a rational basis. Only truth that is accepted as one's own can produce conviction and result in voluntary choice of right.

The young people's classes must have a definite end in view in their study. Special topics such as, "The Life of Paul," "The Life of Christ," "The Apostolic Age of the Church," "The Ephesian Letter," suggest definite and critical study.

A teacher of young people will continually present Christ as their supreme need, and

press immediate acceptance. He will do this tactfully, but he will remember the great vacancy that is realized in the life of adolescents, and not once but often make it plain that naught can fill this void save Jesus the Christ. He will keep in mind also how watchful and critical youth is, and as an example will walk circumspectly in robes of spotless white.

VIII.

THE OLDER ADULTS.

All persons over the age of nineteen constitute the adult department. The period from nineteen to twenty-five is the stage of later adolescence.

Later Adolescence

Many of the characteristics present in the preceding stage are apparent during this time. There are, however, indications of greater maturity of the intellectual powers, manifested in enlarged conceptions of selfhood and of the relations of the individual to the widening world. This is for many persons the creative stage. The fertility of the intellect is evident from the fact that some of the best and most original contributors to philosophy have been made during these years. With the increase of intellectual vigor, there appear greater development and

strength of character. Standards of conduct are now broader, truer and more practical. The superior work and ability of others are estimated at their true value. Indiscriminate companionship in a group is succeeded by more carefully selected friends.

Another characteristic of this period is vigor of will. This shows itself in greater concentration and sustained effort in the accomplishment of worthy ends. This increase of intellectual and volitional power suggests the method of approach in dealing with persons of this class. The appeal should be to their manhood and womanhood. The call to task involving thought, and energy, even sacrifice, will meet with readier response. The mission of the Sunday-school to this class should be a constant summons to self-sacrificing endeavor, to those larger activities which demand the utmost expenditure of mental and moral strength. The class is the place not only for the discovery and statement of spiritual truth, but also for the application of truth to the various phases of political and social questions so that from the Sunday-school will go forth young men to practical Christian effort and eminent

leadership in the field of local or more general reform.

The Older Adults

This department includes all over the age of twenty-five. It is an important division of the Sunday-school. If the regular attendance of the fathers and mothers can be secured, it will be much easier to get the children. The presence of the adults will also dignify the Sunday-school in the eyes of the young people. There should be then men's classses and women's classes in which are found the entire adult membership of the church.

Doctrine

This age brings the fulness of mental vigor. It delights in full discussion and fine discrimination. Religion is viewed in its theological aspects, and creeds and doctrines come in for statement and criticism.

Reflection

As young people enjoy the pleasures of imagination, older people delight in the pleasures of memory. The relation of personal

experience is one of the best sources of manhood's joy.

Specialization

The adult has chosen his vocation. The direction of his life interests has been determined. As development proceeds, life becomes more and more specialized, and does not easily depart from established grooves. Professor James says that no new ideas outside of his particular vocation come to be one's permanent possession after twenty-five. Action hardens into habit and character takes on set and permanence.

Spiritual Appetite

The battle of life is now on. The time of achievement is here. Participation in the world's work makes large draughts on the spiritual force. Disappointments, failures, losses, and struggles press and weary. These conditions create real soul hunger, a longing for a deeper revelation of God, and a closer walk with Him.

Service

"As childhood's task is absorption, and the task of youth adjustment, so the task of

maturity is service. That which has been taken in must be given out again, enriched and enlarged by its stay in the soul. All the factors necessary for service are now ready. Experience and study have supplied something to give, mental discipline and unimpaired physical strength supply the power for service, the broad outlook the need and place of service, and the soul's awakening toward God and his neighbor have supplied the motives for service" (Lamoreaux).

In the Sunday-school

The adults require competent teachers, men and women of breadth of mind, force of character, depth of spirituality, and personal magnetism. A leading man in the community, the employer of men, strong and aggressive, is desirable for the men's classes. The classes may profitably organize for systematic work. They will do better work in separate rooms, where general discussion is possible without embarrassment.

If the teacher rises to his opportunity the men and women will come to Sunday-school and find it a place where they receive real spiritual nourishment; where they see

new visions of truth, clear, illuminating, inspiring; where they feel the stimulus of mind reacting upon mind, heart beating with heart; where they get a view of the progress of God's kingdom throughout the world with resulting inspiration to faith and courage; where they find elevating, refining, broadening influences after a week of toil, possibly in forbidding circumstances and under crushing burdens; and where God speaks through His Word with new sweetness and power, or with new commissions to special service in His great harvest-field.

IX.

THE MIND AND ITS ACTIVITIES.

Education and Unfolding

Childhood is only another name for weakness and immaturity. The young child is but an undeveloped possibility. In body and in soul he is simply a promise. But at length weakness is turned to strength, the possibility becomes an actuality, and the promise finds wonderful fulfilment in physical strength and grace, and in mental ability and spiritual power. Every life is an unfolding life. Nothing becomes explicit which was not implicit. The embryonic germ expands and grows, and body and soul experience a gradual but none the less marvelous transformation.

Knowledge a Condition of Development

The road from childhood to manhood passes through a most alluring country. The

child finds himself continually drawn out by the objects along the way. He instinctively makes the acquaintance of things about him, and later appropriates, as he is encouraged, the thoughts and occupations of his older companions in travel. His mind reacts upon its environment, and in so doing acquires knowledge and experience. The acquisition of knowledge is a necessary condition of the development of the mind and soul. Knowledge is the material upon which the mind feeds. Without it there is no mental activity, and without mental activity there can be no will, no habit, and no character.

Physiology and Psychology

If we desire to guide the child in the development of his body, we study the operations of the body and the laws of bodily growth. Physiology, anatomy and hygiene deal with this information. To guide the child in the development of his mind, we must know something about the operations of the mind. Psychology deals with this information. The science of psychology finds a scientific basis for the great art of teaching.

Psychology the Science of the Mind

The mind operates according to natural laws which constitute the subject matter of psychology. It is the "science which describes, classifies and explains our mental operations." If we look within ourselves we find these operations going on. We discover a succession of ideas, images, pains, pleasures, acts of memory, imagination, and will. These experiences are activities and states of the mind. No one has ever discovered what the substance of the mind is, or its relation to the body in which it resides. It is believed to be immaterial and spiritual, capable of existing separate and apart from the body. It is a form of life clothed with all the mystery which surrounds other forms of life. While we do not know what the mind is, we can know its activities and states, and the conditions under which they arise.

The Mind a Unit

While the states of mind are various and changeable, the mind itself is a unity. It has its existence, not apart from these separate mental states, but in them. It is cap-

able of three distinct classes of activity, called knowing, feeling, and willing. This does not imply that the mind is composed of separate parts, organs, or functions, but that the mind exercises itself now in knowing, again in feeling, and again in willing. Or, to speak more accurately, while one of these activities may at any one time predominate, our conscious experience is a blending of these activities into complex states. When we are in a state of terror, emotion is predominant; in solving a problem, intellect is predominant. The mind perfectly developed in all three activities is rare. Most men are in temperament either emotional, intellectual or strong willed. The feeling activity in a child is preëminent. Intellect and will are weak and undeveloped.

Activities Interdependent

While these activities are distinct, they are not independent. We love our country (feeling); we inform ourselves regarding her perils (knowing); and offer our services in her defense (willing). The class hears of the sad condition of orphan children in India (knowing); and they feel an interest in them

(feeling); and proceed to take and send a contribution toward their support (willing). One condition of mind passes into another; and further, it can be shown that one activity always implies the other two.

The Soul

The terms mind and soul are often used interchangeably. It may be better, however, to think of the soul as the self in the exercise of its various activities, and to restrict the term mind to the self in the exercise of its knowing power. The work of a teacher is not merely the improvement of the minds of the pupils, but the enrichment of their souls. To teach truly is not only to cause to know, but also to cause to feel and to act. Character is a condition of the soul. The end of teaching is character. Character involves not only accurate thinking, but also right feeling and energetic willing. Effective teaching moves the heart and soul, and always results in right actions.

The Senses

"Knowledge arises in the soul through the senses." The special senses arranged in the

order of their value for knowledge are seeing, hearing, touch, taste and smell. These various sense organs are remarkable contrivances, sensitive to energy under its different manifestations. Objects coming within range of the sense organs produce in them a nervous stimulation which is communicated along the nerves to the brain. This nervous excitement makes an impression upon the brain which in some mysterious manner calls forth a response in the mind. This response or reaction is termed a sensation and is the simplest element or experience of mental life.

Sensations and Percepts

The nervous mechanism is a remarkable system of communication between the outside world and the mind. Reports from the outside world are going in night and day. These reports or impressions reaching the brain are not only reacted upon but also interpreted. The mind reads meaning into the sensation and refers it outward to some object. This interpretation by the mind of sense impressions is called perception, and the products of this act are called percepts.

We notice, therefore, that sensation is a passive state, while perception is largely an active one. Sensation supplies materials in the form of feelings; perception works up these materials into an orderly world. Every individual in an important sense creates his own world by the way he interprets and refers his sensations. He creates not only his external world of objects, but his intellectual and moral world as well. It is the rare privilege of the teacher to assist the pupil to interpret his sensations, and so help him to create the right kind of world. The world must be made of the materials which enter in through sensation and perception. Rightly to guard in sensation and to guide in perception should be the aspiration of every teacher, that his pupils may create a world for themselves which will yield the richest satisfaction for this life and the life to come.

Importance of the Senses

Our world then, whatever it may be, is constituted of organized sensations. They are the ultimate facts of mental life. They are the foundation stones in the structure of knowledge, or rather the materials out of

which it is built. The training of the senses, therefore, assumes a real importance. If sensations are scanty, vague and indefinite, the structure of knowledge will be vague, without beauty or order. It has been said that "there is nothing in the mind that is not first in the senses." And certainly accurate memory, vivid imagination, clear thinking, are all conditioned upon rich sensations and clear perceptions.

The mental life of children is largely an accumulation of materials. They are concerned with building up an objective world for themselves. Their normal mental activity is in the region of sensation and perception. The first work of the teacher of young children is the proper training of the senses. This training develops the powers of observation and brings a richer and clearer body of materials to furnish the mind and beautify the soul.

The Training of the Senses

Senses are trained by coming into contact with objects. A description of nature, however eloquent, will make small impression

upon the child's mind. Memorizing dead facts regarding things and places will awaken no vitalizing sensations. But in the companionship of a true teacher and under his guidance, to look upon the imagery of cloud and the splendor of the sunset, to wander through field and forest and listen to the symphony of myriad-voiced nature, to smell the woodland, and feel and handle and touch, is to train the senses to observe and identify, and make them accurate and delicate for any demand of practical life or general culture. In like manner the parable of the sower or the soils could be taught in some planted field, the children handling some seed and sowing it broadcast; the ark of the covenant could be taught from a model or drawing in right proportions; and the altar of incense could be made real and suggestive with a few coals and a bit of spice or aromatic gum. Reach "Man-soul" through as many of the five gates as possible. Exercise the senses by directing the spontaneous energy, and the inevitable result will be quickened senses, and clear ideas, which will be the enduring possession of the mind and heart.

Consciousness

Out of the simple facts of mental life develop those more complex. Sensations give rise to perceptions; perceptions, ideas, acts of memory, imagination and will. The mind not only has these experiences but is conscious of itself in these activities and states. The soul thus considered is called consciousness, and its experiences states of consciousness.

Connection Between Consciousness and the Body

The mutual dependence of mind and body is very apparent. A blow upon the head produces unconsciousness, and stimulants, affecting the nervous system of the body, powerfully affect the mind. On the other hand, mental states affect the body. Fear will paralyze the muscular action of the heart and limbs. The psysiological connection between the mind and the body is the nervous system, including the brain, spinal cord and sensory and motor mechanism. Just how successive fields of consciousness are related to brain states, how a state of consciousness accompanies an irritation of the

nervous tissue, how physical, physiological, and chemical excitement of sense organs can produce now pleasure, now an image, now will, is an undiscovered secret, but we know that such connection exists and that the body is not only the bond of connection between the mind and the outside world, but also a determining factor in the exercise of the mind.

The Physical Basis

It is important for the teacher to know that a vigorous, well-nourished brain is a necessary condition for the best intellectual activity, the highest feelings and the most energetic action. Weakness of body frequently explains poor memory, emotional apathy and feeble purpose. Great allowance must be made for moral weakness on the part of children continually tired and underfed. The improvement of their physical condition is sometimes the most helpful stimulus to right behavior. The connection betwen mind and body is so intimate that the body ought to be cultivated and trained to its highest efficiency, not indeed for its own sake, but for

the sake of its connections with the soul, whose helpful minister it should ever be.

Abuse of the Body

This intimate relation is seen in the results of the abuse of the body. The effects of tobacco upon the mind are serious. High authority after a thorough examination of the students of Yale College declares that "tobacco inhibits the physical growth and causes a loss of mental power to those addicted to its use." The cigarette is a notorious evil. Doctor Rowe is quoted that "it tends to physical nervousness and to stupidity," and that boys addicted to its use cannot compete in school with non-smokers. The use of alcohol also retards brain action and eventually destroys the finer sensibilities and the mental and moral nature. The teacher of boys, in the interest of high thinking and heart culture, should impress them that their body is entitled to care, cultivation, and the highest respect, and should enforce by precept and example the great command, "Keep thyself pure."

X.

ATTENTION.

Nature of Attention

The materials of our conscious life flow in from the outside world. Without interruption they sweep over the nerves to the central office of the brain. Consciousness, however, is like a "busy man who can admit into his inner office only a very few from the throng of seekers without." While impressions are received from eye and ear and their sister senses, consciousness selects some and rejects others. This selective power of the mind is attention. While travelling I am absorbed in an interesting book. Presently I hear the rumble of the train; I smell the car smoke; I perceive that the car is uncomfortably warm, and I feel again the sorrow of separation from friends. The sound, the odor, the high temperature, the feeling—all were present while I was reading, but I perceived them

not until the focus of consciousness shifted from my book to my surroundings. This condition of consciousness in which its energy is focused upon one object or group of objects is called attention.

Involuntary Attention

If I continue my journey in the train in perfect mental relaxation I find the focus of consciousness constantly shifting. The slam of the door, the appearance of the conductor, the call of the porter, the slackening speed, the exit of passengers, the sight of the station, the entrance of the inevitable old lady with basket, bundle, and bird-cage—all successively hold the focus of mind by reason of a natural attraction and without any act or effort of will. Such a condition of the mind is known as involuntary attention. The mind is relatively passive, the focal power is directed by the mere intensity of the stimulus, and the will is largely inoperative.

Voluntary Attention

At length I produce my Bible and proceed to commit to memory a Psalm. All sorts of sights and sounds struggle for recognition,

but resolutely I put them all aside until I can repeat my Psalm. This concentration of consciousness under the direction of the will is voluntary attention. The stimulus is internal, supplied from past experience, and excites the mind to effort by virtue of its associations. How can the will influence the mind in arousing attention? It would seem that the will determines the subject upon which the mind shall focus. If, however, there is any clear, settled concentration, the subject must develop some interest. "The will introduces the mind and object; it cannot force an attachment between them." The student may by act of will focus his mind upon his lesson, but once brought together, if the lesson develops no interest, no amount of willing can continue upon it that intensified form of consciousness which we call attention.

Importance of Attention

Attention enters into all our mental operations. Attention is involved in clear perception, vivid imagination, distinct feelings and deliberate choice. It is an essential condition of all knowledge and the varied abili-

ty of different persons in acquiring knowledge is usually a difference in their power or habit of attention.

The Attention of Childhood

The attention of the child is involuntary. The will is not in control. He is at the mercy of external sights and sounds. As Professor Pattee well says, "Every butterfly sailing across the field of vision attracts him; every loud noise, every new appeal to any of his senses, puts all earlier sensations out of the field of consciousness." These distractions and competitors for the child's attention are mostly from without. Adults carry many distractions within. But in the case of children the teacher must deal largely with surroundings. He must remove distractions; insist upon order.

He secures attention by introducing something which makes a vigorous appeal to the eye, such as colored pictures, drawings or models; by a variation of tone, or by presenting a subject which has pleasurable or painful associations.

Attention and Interest

We have seen that while the will can bring the soul and an object together, unless the soul discovers some interest there is no attention. Attention then depends upon interest. Interest is the invariable medium of attention. What is of the greatest interest will command the strictest attention. A teacher can command his pupils' attention only as he can stimulate their interest. A superintendent stood before the school to review the lesson of the day. He produced two apples, one large and fair and the other smaller and less attractive, and placed them upon the table. Every eye was upon him. "Which apple, children, do you prefer?" "The big one," unanimously shouted the younger classes of the school. "Children," said the superintendent, "things are not always what they seem. Appearances are frequently deceptive!" And putting his hand upon the apple, large and beautiful in appearance, which he had previously hollowed out into a mere shell, he easily crushed it to the table. Surprise and disappointment were visible upon every face, and through excited interest and consequent large-eyed attention, the lesson was never for-

gotten of the fair exterior and the hollow heart.

Interest and Adaptation

The great secret of interest is adaptation. The subject must bear a close relation to the pupils' doing and thinking. The teacher, to be interesting, must know the contents of the pupils' minds, their stock of ideas and capacities. What he says and does must touch the pupil where he is. For most children the Sunday-school has been too theological, too abstract, too adult. We must reach down to the children before they can reach up to us. Unless we actually reach them, we will not stimulate a feeling of interest. Without interest there can be no attention. Without attention no lesson of truth, no putting forth of life, no power of purpose, no strength of character.

How to Excite Interest

The soul as well as the body is a living organism. It has in it those forces and feelings which are essential to its development. There is a hunger of the soul as well as a hunger of the body. This feeling of soul-hun-

ger is interest. Just as the sight of tempting food or the odor of a savory dish excites the appetite, so the skilful presentation of suitable materials will stimulate the mental appetite. This feeling of hunger, or appetite, is an attitude of the soul which undoubtedly characterizes every individual. The teacher can count on its presence in every boy and girl, and should make it his business to discover what subjects excite this feeling, or in other words, where his interests lie. Study carefully the individuals of your class and you will find that each one, though shy and backward, will manifest this feeling of satisfaction when that subject is presented which is appropriate to his powers of mastication and assimilation.

To intelligently appeal to the pupil and excite his interest the subject must show some point of connection with something in the pupil's personal experience. It should offer some familiar features. The totally new makes no impression, finds no entrance. We are always eager to hear some allusion to our own state, or town, occupation, or favorite author. On the other hand, what is too familiar and simple cannot create interest.

The mind enjoys the prospect of advancing knowledge. The old is necessary for development, the new for growth. Carefully graded instruction, suited to the pupil's age and condition of life will never fail to interest. If the lessons are so developed that the pupils are constantly challenged to successful effort, and the truth unfolded is a succession of surprises, the lesson will be a delight for teacher and learner. The mind enjoys exercise and achievement. Interest is manifested as long as there is actual accomplishment.

Interest and Accomplishment

Interest is not merely to amuse. It is to assist the pupil in the gratification of a powerful instinct, the instinct of curiosity. Curiosity is another name for soul appetite, the strong desire to know, to feel, to act. The satisfaction of this desire is attended by a pleasurable feeling. It is experienced in connection with all the various forms of mental activity. There is actual pleasure in seeing, imagining, remembering and willing. It is peculiarly present in the consciousness of overcoming difficulties, solving hard problems and discovering hidden truth. This,

once felt, will constitute fresh starting-points of interest. A teacher who does not cause in the minds of the pupils any mental activity; who does not direct them to the discovery of new truth, or to the accomplishment of some worthy intellectual or moral attainment, can never succeed. The class hour should be the teacher's opportunity for a trumpet call to achievement. If he knows how to get the class to work, the harder the better, he will never fail to have interest and attention.

Interest and Responsibility

The relation of responsibility to interest is well known. A man who had little interest in his lodge was elected High and Mighty Potentate of the Eastern Door. Other considerations failed to secure his attendance, but when appointed to walk up and down in a closet-like room carrying a drawn sword and to peep out of a small hole in the door and challenge all who would enter, he was present at every meeting. The delegation of suitable responsibilities to the various members of the Sunday-school class will quicken interest and secure coöperation when other methods fail.

An Illustration

One vacation a father took his son of eight years to a well known Chautauqua. The daily program furnished a variety of entertainment and instruction. One day a children's Bible class was announced to meet daily for a week. At the appointed hour the father urged the boy to go. The boy demurred. He said that he had not come to attend Sunday-school. The shady grove, the lake with its bathing and boats were strong counter attractions. But the father insisted, and the boy with leaden feet and tearful eyes made his way to the pavilion. The leader understood both the Bible and boys. He furnished each one with a Bible, a sheet of paper and a pencil, and for an hour there was such a combination of wise questioning, skilful illustration, judicious drill and helpful suggestions concerning the use of their textbook and the recording of results that the story of Gideon and his men was thoroughly mastered. He explained the subject for the next day, gave printed questions to be filled out in part in home study, and presented each with a kodak

picture of Gideon's spring taken by a friend. It was over all too soon, and the boy, all enthusiastic over the Bible study, said on the way back to the cottage, "I did not know it would be like that; I want to go every time." And the father, thinking of the sins committed in the name of teaching everywhere, and the pedagogical sinners who stifle the inborn craving for knowledge of God and His Word with methods devitalizing and inhumane, breathed upward a fervent prayer, "Father, forgive us; we know not what we do."

Natural and Artificial Interest

The interest that arises in the contemplation of the thing that feeds the mind and enriches the soul is natural interest. It may with children be an object, or with adults an idea or subject that has various connections. This sort of interest is legitimate and wholesome. Artificial interest is that aroused by indirect means, such as prizes and rewards, which are arbitrarily connected with the things in which interest is desired. Rewards in which all share may be proper. To secure the reward the pupil may seek information

about the subject, and thus may develop a perfectly healthy and natural interest. At best, however, such devices are of doubtful value. They frequently lead to unseemly rivalry, stimulate the baser feelings and make more difficult natural interest. The better teacher resorts to artificial interest rarely if at all. The real satisfaction of the hunger of the soul is its own best reward and incentive to effort.

Sympathetic Interest

Interest, as we have seen, is feeling. Feeling is contagious. Cheerfulness expressed tends to make others cheerful. The enthusiasm of the teacher is communicated to the class. Genuine interest always spreads. This interest of the teacher must be real. Any feigning of interest is dishonest, and will deceive no one long. The interest in the class can rise no higher than that of the teacher. He can gain this enthusiastic interest by a fresh knowledge of his subject, and by a conviction of the importance and dignity of the work. Attention naturally follows when enthusiastic interest overflows into the souls of others.

Expectant Attention

This is a reaching forward of the mind to the coming event. It is an attitude of watching for more. Continuous voluntary attention depends upon this feeling of expectancy. This is secured by a gradual unfolding of the lesson so that each step points the way for the next, or by various methods which furnish a succession of pleasant surprises. The subject in hand will drift every few moments out of the focus of consciousness. The teacher must bring it back again and again, by illustration, discussion, quotation, and drill. While attention can be maintained constant only a few seconds, "the relations into which a subject may come are practically infinite. The worlds of sense perception, feeling, art, memory, history, imagination, poetry, thought, and science—all these may be drawn upon to strengthen a many sided appeal to attention."

It has been said that to hear without listening, to see without looking, to memorize without grasping the relation, to know without understanding, are the original pedagogical sins; but, as Professor Runkle has pointed out, they are the sins of the teacher and not

of the pupil. If he cannot get the pupils' attention it is because he is not worth their attention. He has nothing that interests them more than their own little interests. "He has not found the point of contact between his truth, his personality, and those of the child or youth." The teacher should be such a personality by a knowledge and exemplification of the truth that he compels attention through an ever enkindling interest.

XI.

MEMORY.

Percepts and Images

As I close my eyes there comes before my mental vision percepts of objects familiar to me in boyhood days. Several years have passed since I actually saw them, but pictures of the old home, with the great overspreading elm, the barn and orchard near-by, the little white schoolhouse down the road, and the woods and hills farther on, all revive before me, and I live again in the world of yesterday. Soon these scenes fade away and other views—the old church, the cemetery, and portraits of old friends—take their place in the picture-gallery of the soul. When we really look at an object we have a precept. When the object is removed we have an image or picture of the object. Sully defines image as the form in which the percept appears after the removal of the object. The

image is not as vivid and definite as the percept and is much more fleeting.

Definition of Memory

Every clear percept has its image somewhere in the mind. "But these images are not always in the focus of consciousness, not always the things of attention, not always the objects of interest. They elude consciousness and others take their places. They perhaps do not pass wholly out of consciousness, but they are no longer the things of attention. But they may be recalled and again be made the things of attention. The power by which the soul retains and recalls its past experiences and makes them again the things of attention is memory."

Importance of Memory

While perception is the great source of knowledge, perception is always in the present. To live constantly in the present instant would be to live by impulse and instinct. We would be helpless and worthless creatures of the moment. But the human mind has been given the power to reach both ways from this present moment—backward

by the memory into a broad expanse of time which we call the past, and forward through the imagination almost without limit into what we name the future. How one lives in the present and how he plans to live in the future depends almost altogether on his memory of the past. By this wonderful power of the mind the teacher can take important truths and principles and make them a part of this controlling past.

Retention

Memory has been defined as the activity of the mind in retaining and reviving its percepts or sense impressions. It is a revival of a past experience after it has once dropped from consciousness. The mind is larger than consciousness. Psychologists speak of sub-consciousness as a region of the mind into which our images or ideas sink and are retained. Just how they are retained, we do not know, but they leave such traces of themselves in the ever-changing organization of the mind that when an element of our previous experience comes into consciousness we recognize it. Some think

that every experience is retained. Others believe that many disappear forever. But much more than we think is permanently hidden deep in the recesses of the mind and only needs the appropriate association or stimulus to bring it forth. As a matter of fact, long lost incidents occasionally revive in the mind with startling freshness and power, some to our dismay and others to our delight.

Conditions of Retention

"Retention is conditioned by the length of time an impression or situation occupies the field of consciousness, the strength of vividness of its appearance, the frequency of its presence, the simplicity of its occurrence, the degree of emotion with which it is experienced, the physiological conditions and the general habit of life."

Recollection

This is the process of reviving our past experiences, of bringing back to consciousness the ideas once there. Recollection involves conscious effort. An important factor in recollection is a strong original impression. A distressing accident or destructive fire will

impress us deeply and will be long remembered. Depth of impression depends upon two things, namely:

1. Attention. Bright colors are recalled better than dull ones; distinct sounds than faint ones. Objects are recalled better than descriptions of objects; real situations than imaginary ones. A vigorous condition of mind is a condition of strict attention and hence of recollection. The attitude of the mind is important. Objects or ideas of absorbing interest hold fast the attention and make permanent impressions. Anything that gives pleasure in the act of perception is more easily recalled. Strong feelings of any kind create interest and affect attention. Sully says that "the events of early childhood which are permanently retained commonly show an accompaniment of strong feeling, such as wonder, delight, or awe." One reading was sufficient for a child to repeat sections of Revelation, whose wonder had been excited by the descriptions of strange beasts and unusual situations. If teachers can arouse a pleasurable interest in the study of truth the chances of its lasting retention are many-fold increased.

2. Repetition. The more frequently an impression is repeated the more enduring will be the image. The most of our mental images are of things which we have frequently seen, or of events which have repeatedly occurred. In emphasizing the importance of interest, we must not depreciate the value of drills and reviews. The books of the Bible, outlines and summaries must be learned by frequent repetition. But repetition is most successful when supplementary to interest. Reviews can be made interesting by taking up the subject from different points of view. Concert drills are not without interest. The teacher must be a constant drill-master.

Association

A second important factor in recollection is association. No idea or fact of knowledge can exist in the mind in isolation. It must exist in conjunction with other ideas. The presence of one in the mind calls up others connected with it. The photograph before me reminds me of the person whose likeness it is. The book on my table recalls the friend who gave it to me. They each in turn are associated with various experiences and events.

One thing calls up another. Select from the mental treasures an idea, and a hundred other associated ideas will follow in close array. Reverie or day-dreaming reveals how ideas are associated in trains of thought. The various kinds of association are:

1. Association by Contiguity. I see a man and recall the place where I first met him, the post-office. The thought of Chattanooga brings up Lookout Mountain; New York the Brooklyn Bridge, Palestine the Dead Sea. Things that lie near each other are easily associated. Events that occur near together are connected. When one is recalled the other appears in consciousness. The law is stated, "Impressions which occur together or in immediate succession afterwards tend to revive or suggest one another."

2. By Similarity. The thought of New York may suggest also London. The Dead Sea may recall Great Salt Lake, Palestine New Hampshire, the statesmanship of Gladstone the statesmanship of Isaiah. Association by similarity brings experiences together which are far apart in space and time. Association by contiguity is more mechanical than association by resemblance.

By the application of the latter principle classifications are made and general ideas are formed which are of great service in mental economy. Great groups of related incidents may be thus connected. The teacher out of a thorough preparation can establish these relations of similarity so that the great facts of Biblical history, literature, and experience may be not only in the mind, but may when bidden appear in consciousness and be at our service.

3. By Contrast. An impression, object, or event generally suggests the image of its opposite. Light suggests darkness, weakness suggests strength. The reign of David is associated with the reign of Saul by the principle of contiguity; the character of David is associated with the character of Saul by the principle of contrast. We may point out that Moses was great in his ability to conceive and inaugurate, Joshua in his power to execute, that Isaiah found his sphere as a court preacher, Jonah as an itinerant evangelist. The boastful words of Nebuchadnezzar, "Is not this great Babylon that I have built by the might of my power and for the honor of my majesty?" recall his real weak-

ness and ensuing abasement. The emphasis which Amos puts upon divine justice suggests Hosea's emphasis upon divine love.

These are the laws of association upon which recollection depends. In so far as so-called memory systems employ these fundamental principles of association they are useful; in imposing upon the mind connections which are arbitrary, mechanical or artificial, they are positively injurious.

The Memory Period

It is a matter of observation that mental powers mature in succession. The memory period is between the ages of six and twelve. The senses are very active, the feelings strong. Impressions are deep and while the child makes little effort to classify his experiences, and the law of association by similarity operates but slightly, association by contiguity is all-important. During this period the possibilities of verbal memory are great. Whole chapters are learned with little effort. What would be a heroic task for the adult, to whom the laws of similarity appeal so strongly and whose mental processes are largely rational, is an easy matter for the child. This is the

period when vocabularies, simple definition, leading data in geography and focal dates in history and choice selections from the best literature should be permanently lodged in the mind. These things may be learned by heart if only imperfectly understood. It is foolish to say that nothing should be learned which is not fully apprehended. Hang the pictures on the wall when they may be had for the asking. There will be opportunity to know their rich full meaning in the strength of later unfolding mental processes when the mind deals them out to us with sparing hand and at great price. The parent and Sunday-school teacher may wisely coöperate in storing the child-mind with suitable passages from the Bible and the great hymns of the church. This material carefully graded and explained will find easy lodgment in the soul, constituting in after years a source of power for service and a comfort and delight in the days, and perchance the ages, yet to come.

Training the Memory

There is a great difference in memory capacity. It is explained largely in the differ-

ence of recording and correlating the facts. Poor memory is frequently a result of poor teaching. A teacher will find that good memory and effective recall will depend upon the following:

1. Clear perception. What is imperfectly apprehended cannot be accurately recalled. Help your pupils to observe closely, read carefully, and generalize accurately. Cultivate clearness and conciseness in the presentation. Avoid vague, hazy, general statement. Teach children how to study, and in assigning a lesson point out what is especially important.

2. Living interest. Use objects and illustrations plentifully. Employ a lively, interested manner in teaching. Interest your pupils and they will remember you and what you teach.

3. Visualizing power. This is the power by which the visual image of an object or an occurrence is retained in the mind in all its details. It is the ability to see things when they are absent. Some possess this power to a high degree. They retain the visual image of a paragraph or a page, and to repeat it is only a matter of re-reading the words of the

mental picture. Help the pupils to dwell upon the details of the Bible scenes and stories until the mental picture is so full of color and life that they seem almost a part of their actual experience.

4. Repetition. Intensify the image, deepen the impression of the most important items by intelligent repetition. The periods in the life of Christ and the leading events in each period must be drilled into the mind to render them permanently useful elements of knowledge. The repetition that is associated with rhythm is very pleasing to children. Rhythm is a fundamental law of expression, and is particularly the language of emotion. Even where the meaning is little comprehended children readily learn by repetition what is expressed in rhythmical form—poetry and song.

5. Correlation. Associate the new fact with others. Employ the principle of association by similarity as far as possible. Establish thought-connections between it and other knowledge. This requires reflection and real effort. Emphasize relations and organize all new material. Knit the new fact into the fabric of knowledge. Seek continu-

ally in lesson preparation for natural lines of association of ideas.

To insure right memory habits do not attempt too much. Memory work requires time. Overloading the memory with facts without taking suitable time to correlate them is to abuse the memory. A carful observance of God's laws of memory, written in the mind of every person will make teaching a delight, and your pupils with full and ready minds and loyal hearts will rise up and call you blessed.

XII.

IMAGINATION.

Definition

Memory is compared to a great storehouse where the objects and events of our past experience are retained. To this storehouse we continually go to find materials with which to compare and interpret our new experiences. Memory reproduces the past just as it occurred. All the elements of each experience are recalled in their original relations. To live in memory is to live in the past, to live forever as we have lived. But imagination introduces us to a new world. It reaches forward into the future and anticipates new experiences. It is that power of the mind to select of the things of memory such elements as we prefer and to combine them into new forms of thought. We may neglect any undesirable features of our experiences and choose the brightest and best for a new

formation unlike any which we have actually known. This power is inseparably connected with progress and is perhaps the most fertile power of the soul.

Constructive Imagination

The picturing power of the mind, as we know it in memory is called reproductive imagination. This power, as we have seen, is an aid to effective recall. It makes the past real and vivid and is of great assistance to the teacher in description and illustration. But imagination as generally understood is constructive. It goes beyond experience and pictures a coming event or a place we have never seen. It modifies and transforms our memory images. It frees them from the objects with which they were originally associated, and builds them up into new mental products. New knowledge grows by the exercise of this faculty. Every one uses it daily, whether in an artistic sense, or otherwise. A homesteader looks out upon the prairie and builds up a picture of house and barn and growing crops. The student pictures a future school in which he shall be a teacher, or it may be, a state-house in which he ad-

ministers the affairs of government, or a grand army of which he is the general. The girl pictures a cozy cottage of which she will be the mistress and furnishes it and adorns it to the last detail. The architect has visions of houses different from those he has ever built. Constructive imagination is the great faculty of progress. Its object is something new and better.

Creative Imagination

Occasionally one is found who makes new combinations with rare insight. He combines elements into forms which are of great significance. Such imagination is called creative. It may be scientific and the resulting product a steam-engine or a nebular hypothesis. It may be artistic, and there steps forth from the marble an Apollo Belvidere, or appears beneath the brush a Sistine Madonna. Or it may be literary or musical, and a Shakespeare and a Mendellsohn embody creations which enchant and delight for all time. But in the strict sense no imagination can be creative. It can only combine the old elements into new forms, old materials into new constructions.

Imagination and Ideals

It will thus be seen that imagination is involved in the formation of ideals. Every inventor, sculptor, poet and artist selects from the materials with which he is acquainted those elements which will combine into forms of ideal worth. Sir Christopher Wren had such an ideal in the designing and construction of buildings and it found expression in St. Paul's Cathedral. Beethoven had such an ideal of harmony and musical composition, which found expression in his matchless symphonies and overtures. In the activity of our imagination we are constantly forming ideals—ideals of location, beauty, happiness, faith, character. Out of these ideals we may constitute a world far richer and more beautiful than the world we actually know. If our ideal world is beautiful for us only it has no permanent value. Only as it appeals to others also can it be influential and abiding. There are ideals which are universal in their appeal. These are eternal. Blest indeed is he whose soul is furnished with those experiences and materials out of which he can build up ideals of permanent value and eternal worth.

Conscience

It is interesting to see the relation of conscience to the imagination. Along with other ideals the imagination creates ideals of conduct and character. After an ideal is formed it exercises a peculiar influence upon us. While we are affected by any ideal we may form, our moral ideals affect us most powerfully. We desire to realize them. We long to be all that we feel we may be. We judge our every act. If our act is in harmony with our moral ideal we approve it and experience the feeling of pleasure that accompanies satisfied aspiration. If we judge our act to be contrary to our ideal, we condemn it and experience a feeling of remorse. The clearness with which conscience speaks to us depends upon the definiteness of our ideals. Without an ideal of faith, patience, righteousness, and moral heroism there can be no conscience and no call to duty. With changing experience our ideals change. The enrichment of ideals involves the education of conscience.

Fancy

This imaginative activity may issue in grotesque and absolutely unreal and unattrac

tive forms. This is called phantasy or fancy. The child is particularly fond of this mental exercise. He builds up in his mind impossible forms and products. It is his first constructive effort, and it affords him all the exhilaration of genuine achievement. This is the fairy-tale stage. The child delights in his first experience of putting things together. It should be wisely encouraged and directed. A reasonable amount of myth and legend and fairy stories will develop the creative impulse and give it a set and bent which will be of great advantage later on when the will takes full control. If unnourished the imaginative instinct will shrivel and die, and no amount of later coaxing will compensate for the early neglect. These unreal creations may seem to the child wonderfully real. His limited experience furnishes him with too small a basis for accurate criticism. The boundary between the real and the ideal is vague and shadowy. He reports as actual what exists only in his imagination. He does not intend to tell a falsehood.

Parent and teacher must here guide wisely. The skilful teacher will study to know how to combine imaginative materials with facts

and realities so that the growing mind may continue to delight in mental creations and at the same time cultivate an increasing reverence for the truth. Truth is correspondence to reality. Truth is more real if fact has a background of fancy. The teacher can be of real service to the child during the period of maturing fancy. Under his wise guidance the exuberance of the impulse of phantasy will yield to the full control of the will, and the constructive energies of the child will later bring forth abundant fruitage in scientific, literary, artistic or practical products, the real will separate from the unreal and there will arise a love of the real and a passion for the truth.

Imagination and Feeling

Imagination is stimulated and directed by feeling. A feeling of fear makes us imagine situations of terror. The emotion of love prompts the mother to imagine her son in places of honor and power. The feeling of appreciation of beauty directs the mind of the poet in the production of beautiful thought-forms. Since the imagination depends so largely upon our feelings, the edu-

cation of our feelings or emotions becomes a matter of transcendent importance. Feeling is contagious. The teacher must be one who is capable of right feeling as well as accurate thinking.

Imagination and Will

While imagination takes its root in feeling the more important products of mental effort are the result of the conscious exercise of the will. The imagination unrestrained issues in day-dreams and air-castles. This is a common form of mental dissipation. The temptation is to live in a realm of romance, in a world in which the sterner aspects of toil and duty are absent. But the will holds the imagination to progress toward some desired result. The great task of the teacher at this point is not only to stimulate the imagination, but also to develop and direct the will. He may portray before the class conditions of squalor in a neglected district and thus excite feelings of sympathy and pity for the unfortunate, and then suggest the propriety of some constructive plan for their relief.

Imagination and Action

It is highly important that children be taught to realize the consequences of their conduct and so avoid rash and hasty actions. Children frequently excuse themselves for some misdemeanor by saying, "I didn't think." This usually means that they did not have a clear image of the results of their action. If you can help your pupils to form the habit of picturing clearly and fully the probable consequences of their actions you will strengthen their will and enable them to exercise it firmly and intelligently. It is the images which we carry with us that affect our conduct. As Gordy says, "Not reality, but what gets represented as reality—not what is, but what is imagined—affects our mental life." If a child has imagined in his mind that the world exists for him, he acts as though it were true.

The products of the imagination are not to be regarded as an end in themselves. Pleasant as the exercise of the imagination may be, it must not terminate upon itself. A failure to reduce mental forms to actual constructions will eventually result in making one all that is implied in the word impractical and

visionary. A failure to realize or approximate the moral ideals which the imagination sets up before the mind will leave one characterless and weak, and result in a moral paralysis from which there is no escape. Moral ideals and action can never be dissociated without consequent formalism and hypocrisy.

Training of the Imagination

Children are thought to be very imaginative because of the boldness of their imagery. Fancy is strong. The transformations are extravagant and produced under the excitement of the feeling of wonder. The progress of experience and growth of knowledge tend to bring the imagination under the control of the will. The natural craving that children have for stories points the way for the training of the picture-forming faculty. Give them stories of real life, narratives of the experiences of other children, and descriptions of places and events. They will be less and less inclined to indulge in phantastic creations and more capable of clear images of things and scenes. Under the stimulus of real sights and vivid descriptions their minds will form more and more elaborate combina-

tions, until they can image in their minds the scenery of the Holy Land, the royal city of Jerusalem and even sieges and battles. And then, touched by the Spirit of God, and led by the sympathetic teacher or parent, they may reach to the exercise of true faith which is the religious use of the imagination. Imagination is the eye of the soul which in heathen Chaldea sees to the west a land of promise; which sees in the offering of an only son the divine ability to raise him from the dead; which looks beyond the treasures of Egypt to the recompense of reward; and which sees beyond a sojourn in tabernacles a city which hath eternal foundations. The teacher should aspire to exercise in his pupils this power to demonstrate invisible realities so that from time to time they may fill in and enrich the picture that John saw, the golden streets, the crystal river, the gates of pearl and the tree of life, until it seems to them a home in which they will be glad to live forever.

XIII.

THOUGHT.

It has been observed that thinking is the highest possible attainment of the intellect. To think is to classify, to relate, to infer. Intelligence is a matter of generalization and inference. Our aim as teachers should be to produce not only Bible students, but intelligent Bible students; not only Christians, but intelligent Christians. The best teacher is the one who trains his pupils to think. To perceive, to memorize, to imagine, are necessary processes in the acquisition of knowledge, but they constantly point the way to the higher process of thinking. The lower animals may have sensations and perform acts of memory and imagination; instinct and training help them to do many wonderful things, but they cannot think. Man alone thinks, because man alone is endowed with this comparative faculty.

What It Is to Think

When we perform the mental acts previously considered, we have dealt exclusively with individual things. We taste a particular orange, we recall the face of a particular friend or a particular past event. But we may consider fruit or friends in general. We may say that fruit is appetizing, or friends are one's best possessions. When we reason about things in general we think. Thinking involves three separate steps—conception, judgment, and reason.

The Formation of Concepts

The child's first notion of a dog is gained possibly from a shaggy Shepherd with which he played from day to day. The word dog was associated in his mind with the mental image of this particular dog. Later he saw other animals resembling in a general way his dog, but differing in shape, size and color. He hears the word dog applied to these also. He observes the different individual dogs, compares and contrasts them, draws away the features of resemblance or essential qualities, and groups them together into a

concept or general idea to which he gives the name dog. As other specimens are noticed which have qualities agreeing with the concept, his concept dog becomes fuller and clearer so that when he hears the remark, "Dogs are fierce," he does not think of any particular dog, but of certain essential qualities which enter into his general idea of dog.

In the same way the word chair does not stand for any particular chair, but certain essential qualities, as seat, back, and legs. Tree as a concept implies all the trees we have ever known, and includes the essential qualities of trunk, branches, and foliage. The words dog, chair, and tree are symbols which stand for aggregations of essential elements, and are class words or common nouns. As we examine the contents of our minds we find a large number of such class words. The mind is thus relieved of what would be an impossible burden of carrying the images of all the individual objects or experiences in our minds unrelated. We put them into classes, put a word on each class as a label, and carry the labels. This is a device of mental economy. It explains the power of the

mind to store up facts. This power of the mind to compare objects or images, abstract their common qualities and group all the objects possessing these common qualities under one name, is called conception. The product of this activity is called a concept. The end of concept-forming should be rich, full concepts, with a wide basis of experience and the essential qualities clearly recognized.

Teaching Hints

The mind tends to classify its material. When a new object is known the mind tries as soon as possible to place it in its appropriate class. This is usually done at first hastily and carelessly. We find our general ideas in need of constant revision. If we place an object in the wrong class, and then reason about it as though it had the essential marks of that class, we fall into error. To avoid this error the teacher can assist the pupil:

1. To observe closely. Indistinct concepts are usually the result of faulty or insufficient observation. Dissatisfy him with surface appearances. Teach him to penetrate to the hidden resemblances.

2. To classify accurately. No individual or particular should be allowed to pass into the class which does not possess the essential attributes which characterize that class. Each class must be distinct and admit only those things that bear the essential marks.

3. To put content into the word symbols. Pupils sometimes fall into the shiftless habit of using words which in their minds stand for little or nothing. They are constantly appropriating class words from their elders and from books without at the same time clearly apprehending the ideas behind them. It devolves upon the teacher always to see that they do not use words without understanding the qualities and attributes which belong to them.

4. To relate every new thing. Every unrelated percept or image is soon lost. If you examine the contents of children's minds you will find much unrelated or wrongly related material. Only that which has a discovered point of resemblance is of any value. The teacher can suggest relationships and point out hidden lines of connection and as-

sist the student to refer the new thing to its appropriate class.

5. Frequent definition. We have seen that concepts undergo constant change. Our ideas of home, work, suffering, and death are quite different from those of the child. How our ideas of heaven have changed with the years. Our concepts of faithfulness, service, duty, and God have grown up out of the multiplied experiences of the passing years. In a sense our realities change. The teacher must know what realities appeal to persons of different ages. Heaven represented as a realm of eternal rest would be a place of torment to the average boy. A child that would sing, "I want to be an angel and with the angels stand" with any sense of meaning of the words would be a pious little hypocrite. The realities of children are largely earthly, and until disappointments thicken, the shadows deepen, and the faculties fail, this earth seems quite good enough. The teacher must know his pupils so that he may know their realities, what they think of and desire. He must take his words from their vocabulary. Unless the words stand for the same meaning in the minds of the teacher and the taught,

how can the instructor make any progress? A sympathetic teacher will know the various realities which different experiences yield, and select his ideas and words accordingly. Words are only symbols. A real teacher takes nothing for granted, but tests his teaching by frequent definition to see if the words used in teaching stand for the same ideas for teacher and class.

Concepts and Thought

Concepts are the units out of which are built the higher processes of thought. The higher reasoning is concerned with these units. Lead the child through full and accurate perception, careful analysis, abstraction and generalization to those clear general notions with which he can rear a structure of truth which will not crumble beneath all the attacks of criticism and doubt. Education is the process of acquiring ideas. "The best educated mind," as Professor James says, "has the most ideas ready to meet the largest possible variety of the emergencies of life." Here lies the opportunity of the Sunday-school teacher.

Judgment

As soon as the child has formed a general idea it constitutes a standard of reference. A particular object may be compared with it and its agreement asserted. This assertion is a judgment. After forming the concept animal, he finds that his dog has the qualities of the concept animal and makes the judgment, "My dog is an animal." In this way new things are being constantly referred to old concepts and find their place in the knowledge system. When the two judgments disagree we have a negative judgment, "My dog is not a bird."

Mating Ideas

As general ideas increase the mind continues to compare these also. "Stones are hard;" "forgiveness is godlike." This establishment of relations has been appropriately called the "mating of ideas." The mind exhibits a strong tendency to thus mate ideas. When children discover the pleasure of this exercise for some time they go about constantly making assertions. They seem to challenge opposition in order to assert more strongly.

Office of Judgment

New facts are continually sweeping into the mind through the senses. These facts demand adjustment with other facts; they require explanation. To explain a fact is to establish its connections with our whole body of knowledge. To explain the rising of the sun is to see that fact in relation to the rotation of the earth on its axis. The office of the judgment is to explain by discovering and asserting relations. By it logical comparisons are apprehended. "Seeing these relations between the different objects in thought is of the highest educaional utility. To explain God is to lead the child to identify Him with the attributes ot love and mercy and power and majesty and glory. Thus we bring Him within our comprehension." (Brumbaugh.)

Training the Judgment

Baldwin has said that teaching is the art of training the pupil to think. No training can be complete which does not provide for the education of the judgment. Children err in forming judgments for several reasons:

1. They do not take time for comparisons and deliberation.

2. They accept the ideas and judgments of others without examination and criticism.

3. They are creatures of strong prejudice. The training of the judgment will make this faculty more accurate. To train the judgment the child must do his own thinking. The true teacher will assist him just enough to keep him on the right track to the right conclusion. The true method is from percept to concept, from concept to judgment. See that your pupil is clear in his concepts and word-meanings, and then encourage him to make the conclusion himself. Again, important as the memory is, an ounce of judgment is worth a ton of memory exhibition. "It is easier to lead the memory than to train the judgment and the short and easy method is too frequently adopted." Every fact has numerous connections. A trained judgment will connect up each fact with as many others as possible. This is a normal and healthy activity of the mind which builds up an orderly and compact system of knowledge. Organized knowledge is useful knowledge.

Reasoning

Just as the comparison of objects or images results in the formation of concepts; as the comparison of concepts results in judgments; so the comparison of judgments results in reasoning. Reasoning is the highest phase of thinking. As the concept is a mental abstraction and the judgment the establishment of relations between abstractions, so reasoning is an abstract process, the highest attainment of the mind. It should be the aim of the teacher to lead the pupil on to this highest thought process.

Induction and Deduction

These are the terms applied to the two principal methods of reasoning. In the comparison of judgments we may proceed from particular instances to a conclusion. This is the inductive method. "Under this method I teach: Jacob sinned; he repented; God forgave him. David sinned, repented, and God forgave him. Therefore the conclusion, If a man sin and repent, God will forgive him. By the deductive method I teach, If a man sin and repent, God will forgive him. Jacob sinned and repented; God forgave

him." (Slattery.) In reasoning with the Jews at Thessalonica, Paul used the deductive method. The Christ expected by the Jews must suffer and die and rise. This Jesus whom I preach suffered and died and rose again; therefore the Jesus whom I preach unto you is the Christ. By the latter method we proceed from a general law to particular cases. This is deduction. The inductive method is the natural method of education. It begins with the examination of particular instances, encourages discovery, and leads up to new knowledge. When the general truth has been reached the child should be encouraged to apply it to new cases.

Analogy

This is a common method of reasoning. The earth is of known size, seasons, temperature, force of gravity, and atmosphere, and is inhabited. Astronomers tell us that the planet Mars is similar to the earth in size, seasons, temperature, force of gravity and atmosphere. We infer, therefore, that Mars is inhabited. This conclusion is much less satisfying than those reached by induc-

tion and deduction. However, if the objects compared have many points of resemblance, the conclusion reaches a high degree of probability; if the resemblances are few we are slow to accept a conclusion.

Practical Reasoning

The formal methods of deduction and induction are in common experience relatively rare. Reasoning by analogy is a more common process by which most persons arrive at conclusions. In a similar way they apply ready-made judgments to the various situations of their daily life, and proceed to adjust themselves accordingly. This rapid and short-cut process of inference is possible only when the mind has been furnished by experience with a considerable number of familiar general principles.

It is quite important that individuals are able to form these rapid conclusions in matters of conduct. This may be done when there exist in the mind and heart definite and clear fundamental moral principles. The establishment of these in the pupil's mind is the privilege and duty of the teacher. He should remember, however, that what seems

so fundamental to him is not likely to be so obvious to the untrained thinker, and must be developed within him by the longer and more analytical reasoning processes. Very much of the adult reasoning is quite beyond the reach of the average pupil. Each step of the explanation and proof should be kept within his mental grasp. When these general moral principles are thoroughly understood and fully accepted by the pupil, they may be instantly applied to the complicated situations that arise in daily life. The permanent possession of these moral standards, capable of ready reference, contribute to mental and moral economy, and makes deliberation unnecessary in those critical moments when to hesitate is to lose.

Reasoning Period

The reason is the last mental faculty to mature and is the product of years of growth and experience. It is a mistake, therefore, to attempt to compel children to see reasons and to draw conclusions at too early an age. "The early years are for gathering material and storing memory that when the right time comes there shall be something in the

mind upon which to base reasons." We might call this truth axiomatic.

At fifteen the memory is active and the exercise of it gives a peculiar exhilaration. The five years following find all things subjected to a searching examination, and the tendency is to reject everything the reasons for which are not immediately forthcoming. With many the development of the reason is attended with doubt and a thorough investigation of the foundation of belief. Religious doubts at this period are no sure sign of confirmed skepticism. They are incident to the effort to understand the mysterious in the world of sense or of spirit. Under wise treatment the agitation of doubt may pass into the calm of a settled faith, and the demand of unbelief, "Show me the prints of the nails," may be followed by the utterance of abiding faith, "My Lord and my God."

Reasoning and Cause

Reasoning involves an inquiry into the cause of things. "To find a reason for a thing is to ascertain its cause and so explain its occurrence." While the idea of cause is innate and does not require proof, it is devel-

oped in the child mind in the course of experience. The child early notices that things are associated in a certain order; food is followed by satisfaction, a sharp blow by pain. He associates his own actions with results, and gradually arrives at the idea of cause. The relation seems so fixed in his experiences that he concludes at length that every change has a cause, and that every action involving change has a purpose. Questions now come thick and fast, and the interrogative "why" breaks in with embarrassing pertinacity. How easy it is now to lead the child mind up to the idea of God as the great Cause; who made all things, and all things with a purpose. This can usually be done so wisely and so well that later in the evil day when doubt and criticism exercise his mind, he will find the existence of God the most fundamental proposition of his growing philosophy, and heartily accept the wisdom of the psalmist when he said, "The fool hath said in his heart, There is no God."

XIV.

THE FEELINGS.

Education to be complete must include the whole life of the soul. Feeling is a fundamental aspect of our soul life. Education is too often limited to the intellect. It should include the feelings—our emotional and affectional natures. The truest education not only informs the mind and issues in action, but as well captures the affections. The heart is the figurative Bible phrase for the feelings. Complete education enables the pupil to hide the word in his *heart,* and to keep his *heart* "with all diligence, for out of it are the issues of life."

Nature of Feelings

As the child proceeds on his life journey and comes in contact with an ever-changing environment, his soul constantly reports to itself how his environment affects him. He

finds himself at times affected in an agreeable manner, at other times in a disagreeable manner. Of these affections he calls the one pleasure and the other pain. Every experience is attended by one or the other of these feelings. Both objects and ideas excite them. Every act of the body, every act of perception, memory, imagination, or will, is accompanied in some degree by one or the other of these feelings. As the soul goes on reacting upon its environment and feeding upon the knowledge which it acquires, the feelings constantly report concerning its welfare. Pleasure testifies that the soul is finding in its surroundings such activities as are normal and conducive to health. Pain is nature's way of telling us that our experiences are abnormal and ruinous.

Development of the Feelings

Just as the intellectual activities develop from the simple to the complex, so the feelings with experience and exercise become increasingly complex. The first feelings are

1. Sensations. These are the feelings that are localized in the body and that are

connected with the senses. The early life of the child is concerned chiefly with nutrition and growth, hence early mental life consists chiefly of sense feelings. The natural appetites, as hunger, thirst, weariness, restlessness, are instinctive bodily cravings which are more or less painful and which result in pleasure when satisfied. With the development of the intellectual life and the accumulation of ideas, the association of ideas and sense-feelings result in

2. Emotions. This form of feeling is more complex than sensation. It arises from ideas rather than from physical stimulation. It has its origin in the reproduction in the mind of some pain or pleasure, and always tends to find outward expression. Thus the emotion of *love* originates in the mental association of a person with various pleasurable sensations, and it tends to express itself in favors and blessings. The association in the mind of an object which threatens bodily injury and the imaged feeling of pain that has resulted from previous injury, gives rise to *fear,* which tends to express itself in flight. The mental association of a person that thwarts activity or opposes gratification

with the feeling of pain that follows an injury, produces an emotion of *anger* or revenge. The natural expression of this emotion is an act of destruction of the thwarting object or person. Other emotions are *respect* and *sympathy.* As the mind is further furnished with ideas and judgments a still higher form of feeling appears in the so-called

3. Sentiments. These are feelings of pain or pleasure that accompany ideas and their relation to one another. They are less intense and more enduring than emotions. There arises a pleasurable feeling in the acquisition of knowledge and the discovery of truth. This is called the *intellectual* sentiment. With the recognition of the agreement of an object with an ideal standard of form or color, we have the *esthetic* sentiment, or the feeling that accompanies apprehension of beauty. Again the feeling that arises from a comparison of an act with an ideal standard of conduct gives rise to the *moral* sentiment. Moral feeling is the highest type of feelings. The great majority of persons live in the lower feelings. They are dominated by the pleasures of the body, or are

animated by the egoistic emotions of anger and hate. It is the privilege of the teacher to introduce the child to the altruistic emotions of love and sympathy, and the noble feelings that accompany right action. The recognition of the higher feelings is the basis of culture and right character.

Why Cultivate the Feelings

1. Feeling stands in intimate relation to knowing. It supplies interest without which there can be no intellectual growth. The cultivation of the feelings multiplies the interests of life and thus enriches life.

2. Feeling is essential to doing. Pleasures and pains are incentives to action. This is the case when they are present in idea as well as in reality. Feeling supplies desire without which there can be no willing. Strong feeling is requisite to decisive action. Habitual conduct follows our dominant feelings.

3. Feeling grows by cultivation. At first violent, transient, selfish, and destructive, they may by regulation and guidance develop into those strong emotions and lofty sentiments which prompt to noble deeds.

Emotions and Instincts

The child is a creature of instincts. He puts forth activity in certain ways for his advantage without being taught. Among the instincts are those of play, rivalry, combativeness, and imitation. These instinctive acts are accompanied by characteristic emotions. By cultivating the instinct of play in company with others the parent may cultivate in the child the feeling of sympathy and emulation. By fostering the instinct of combativeness the emotion of anger grows strong. In like manner fear, cowardice, self-respect, and love of power, early acquire a momentum and a bent which lead to emotional habits, and these develop into emotional temperaments and moods. What an injustice to a child to treat him so that the emotions of fear and anger are over-developed. The parent and teacher should so train the instincts that the accompanying emotions shall be contentment, cheerfulness, and hope, rather than the painful feelings of grief, anxiety, sullenness, and antipathy.

Training the Emotions

This involves associating the various emo-

tions with the proper objects. Even the feelings that seem to be undesirable must be preserved and directed into the right channels.

1. Recognizing the law of growth by exercise, repress so far as possible the wrong feelings and guard against opportunities for their manifestation. A child prone to anger should be kept out of the society of tantalizing companions and nagging, scolding superiors. Avoid provocation and open conflict with the quick-tempered and the obstinate. Many parents unwittingly foster vanity in their children by the "putting on of apparel;" puff them up to ridiculous self-importance by parading them; lead them on to pride of intellect and social standing by unworthy comparisons and injudicious praise; cultivate irreverence by speaking lightly of God, His house, His ministers, His children. On the other hand, if we give children pleasure in the company of others by suitable recreation and activity, we inevitably stimulate the emotion of love and sympathy. The pleasure of the recreation comes to be associated with the persons with whom it is enjoyed, and so their society comes to be desired. Children need the society of other

children to develop suitably the social feelings.

2. Recognizing the law that every emotion has its bodily expression, it will be seen that emotion without expression is impossible, and that to assume the bodly attitude of expression is the surest way to suggest and induce that emotion. Clinch the fists and gnash the teeth and anger standeth at the door. Attend the funeral of even a stranger, assume the attitude and expression of sorrow out of deference to the friends and the occasion, and soon genuine feelings of sorrow and sympathy arise. Control as far as we can our own physical expressions and those of the children, and the feelings themselves will be modified and transformed.

3. As emotions are the accompaniments of ideas, it follows that the emotions will be influenced by the cultivation of the intellect. Certain forms of fear will be seen to be unreasonable. The knowledge of the principles of art will develop the æsthetic sensibilities. The knowledge of God and His works will draw out admiration for the moral law. Feeling and knowing mutually react.

4. Connect with suitable objects. Emo-

tions arise in connection with instincts related to self-preservation, so that even the emotions that seem undesirable have their place when rightly exercised. Anger should be associated with tyranny and persecution, and become righteous indignation which deliberately plans for relief and punishment. "Be ye angry and sin not." The feelings of self-importance may be so associated with worthy ideals of self-respect, that one may develop in proper feelings of self-respect, and in that love of self which is the standard of our love for others. Fear that is paralyzing and cowardly may by proper association become affectionate fear, which is the "beginning of wisdom." And love may be centered upon God, and be the motive force of all conduct—that blissful emotion which with suitable opportunities for its full exercise makes heaven. This connection of the emotions with worthy objects in its complete sense implies a transformation of the heart-life that only God Himself has power to effect. But we can be laborers together with Him, and in the expression of true joy in His love exchange the heart of stone for a heart of flesh.

Practical Suggestions

Out of the foregoing principles we draw the following:

1. Make the physical conditions in the Sunday-school pleasurable. This will mean comfortable seats, good ventilation, light room, and a varying program. The pleasures of these conveniences will by the transference of feeling come to be associated with the lessons of truth and Bible study.

2. Take advantage of the æsthetic feelings. Children admire the beautiful. Every Sunday-school can do much for the definite culture of these lofty sentiments by the use of pictures. Half-tone reproductions of the best works of art are available. These may be given to the pupils or framed for the walls of the Sunday-school room. The influence of a beautiful picture elevates the taste, and awakens love and reverence.

3. Be a teacher animated by the higher feelings. Let these control during the class period. Feeling radiates. Reverence and sympathy are communicated from teacher to class.

4. As the social feelings develop, and the pupil craves friendship and companionship,

let these feelings find in the occupations and recreations of the class their natural satisfaction. The teacher should be the chum and best friend of every member of the class.

5. Appeal should more and more be made to the higher feelings as they develop. The intellectual and moral sentiments are the truest incentives to right conduct, and hence transition should be made from the lower pleasures as soon as possible.

6. Let feeling find expression in action. Feeling as well as knowledge exists for right action. If feeling exhausts itself without finding an outlet in action, it degenerates into sickly sentimentality which is destructive alike of healthy feeling and vigorous action. The teacher who dares to awaken feeling in his pupils must meet the responsibility of finding something for them to do. The curse of our Sunday-schools is a failure to suggest and provide the proper terminal facilities of all our knowing and feeling.

XV.

THE MORAL AND RELIGIOUS SENTIMENTS.

With the cultivation of the soul, the feelings as well as the intellectual powers undergo a development from the simple to the more complex. As we ascend the scale of feeling we pass from simple physical feelings of pleasure and pain through the various emotions of fear, anger, and love to the highest forms of feeling known as sentiments.

The Sentiments Explained

When a feeling is excited by an idea, we call the feeling an emotion. When an emotion involves the exercise of judgment or reason we have sentiment. Emotions are sudden, transitory, and overmastering. Sentiments are less active and more enduring. Sentiments are feelings called forth by the

recognition of an ideal and are the highest products of the human soul.

Classification

It has been observed that sentiments are feelings that arise from a consideration of standards or ideals. The intellectual sentiments deal with the standards of truth, the basis of the science of logic. The æsthetic sentiments deal with standards of beauty and are considered in the branch of knowledge called æsthetics. The moral sentiments arise from social relations and have to do with an ideal standard of conduct. Questions of conduct in relation to an ideal of behavior and character constitute the subject matter of ethics. The religious sentiment is a moral sentiment which grows out of our relation to God. In religious sentiment the soul finds its highest realization.

Morality of Childhood

The child early exhibits tendencies toward right or wrong. These tendencies are the result partly of heredity and partly of his environment. The child is at first the creature of instincts and impulses. As these impulses

become regulated by an enlightened will, he is said to become moral. Children borrow their moral ideas from others. They manifest curious moral inconsistencies and contradictions. Their moral standards are erected gradually and sometimes very slowly.

The problem of the teacher is complicated by the fact that no two pupils exhibit the same moral conditions or capacities. Side by side in the same class are persons with widely differing tendencies, with widely differing conceptions of right and wrong, and with many erroneous ideas gained from their surroundings in the home or on the street. Many children are not so much immoral as unmoral. The teacher must help them to see the consequences of their acts, to appreciate the value of motives and to honor and educate their conscience. An appeal to honor where there is no proper standard of honor is futile.

Development of the Moral Judgment

The child is at first without moral judgment. He is only potentially moral. His early ideas of morality arise in relation to parental law. His ideas of right and wrong

grow out of his obedience to customary commands enforced by penalties and rewards. The law of the home is soon supplemented by the law of the community personified by the policeman. Batting a ball through a neighboring window brings many a boy into contact with a superior power which may exact a penalty from him and thereby quicken his respect for social relations and enlarge his power of moral perception.

Social games also teach children moral distinctions. To take part, they must have respect for rules which require fair play. Through plays and games the child's social horizon is widened and he learns voluntary coöperation and increasing respect for the rights of others.

The time comes, however, in the development of the child, when the command, "Thou shalt not" of external authority is exchanged for the spontaneous obedience to a self-imposed law. This is true morality when he makes the moral law his own by giving himself in voluntary obedience to its spirit. It is a free choice of a course of action which appeals to his judgment as conserving the true interests of himself and others. At first,

relatively few acts are conceived as objects of moral value. Progress in morality consists not only in a gradual elevation and a greater distinctness of moral standards, but also in the inclusion of more and more acts among those held to be of moral worth. The true conception of morality is that no acts are indifferent. Perfect morality is realized in religion, which calls forth the injunction of the apostle, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Teaching Morals

Herbart is quoted as saying that education which does not have morality as its supreme end must result in hopeless confusion. The teacher's great work is to develop in the mind of his pupil proper ideas of right and wrong, and make these ideas effectual in life. Moral instruction may begin in the teaching of manners. Good manners imply a recognition of others and enter into agreeable companionships. Courtesy and a recognition of the forms of social intercourse are not only virtues in themselves, but lead to other and higher virtues. To be thoughtful of others, to

respect their rights, to be generous and modest, to appear well at the table, in the parlor or on the street, are an important part of one's education.

Moral instruction involves also the development of the feeling of obligation. It is a feeling that what can be done to benefit others is a duty. The teacher must clearly define the duties owing to self, to others, and to God. He will develop the obligation to respect life, to avoid the interference of others, to have regard for the character and the property of others, and to respect the truth. Truth is at the basis of all morality and the foundation of character.

Moral instruction makes use of the motives of pain and pleasure, but does not rest with these. To do the right from a hope of reward or from fear of punishment is not morality. The right must be chosen for its own sake, or because it is right. The teacher must make his final appeal to the moral sense of the pupil. He will secure the growth of the moral sense by providing for its exercise. He must recognize the conscience of the pupil and seek to arouse it rather than to force it.

Moral training will make large use of the feeling of sympathy. This feeling, at first only incipient, may develop into a powerful emotion, and become a strong incentive to moral action. Emphasis upon the Golden Rule tends to cultivate sympathy. As one thinks of himself in the place of others, the child becomes less cruel, the youth more considerate of others, and the man less harsh in judgment and action.

While morality may be inculcated by wise instruction, it is more fully developed in the pupil by example. The conscious or unconscious imitation of the acts of parent, teacher or friend is more potent in moral training than much scolding, intimidation, or any amount of exercise of authority. Children assume with wonderful alacrity the acts of those who show interest and sympathy and appreciation.

The Conscience

Conscience is the activity of the soul in self-judgment. It is the self in the act of judging itself. It is the voice of the soul speaking on matters of conduct. The conscience testifies in connection with every act

committed or purposed that is apprehended to have moral quality. It says, "That is right," or "That is wrong." In times of mental and moral clearness, it speaks in thunder tones.

The activity of conscience is twofold. It is the activity of the intellect in judgment upon an act compared with a standard of conduct set up in the moral law. In this judicial capacity conscience is both accuser and judge. When one arraigns himself before himself, conscience accuses and condemns or acquits. Conscience is also the characteristic feeling that accompanies the exercise of moral judgment. It is the feeling of approval or disapproval, and is especially marked in connection with past acts in the feeling of remorse which is one of the most intense of the emotions. When the judgment passes a severe sentence of condemnation, and the consequences are wholly beyond recall, remorse may pass into the feeling of despair.

As conscience is part of the mental endowment of an individual, it may be said to be God-given. In so far as it may be developed through the exercise of judgment and feel-

ing, it is the product of education. An enlightened conscience is a truly educated conscience, which apprehends clearly the moral law, the obligation of the individual to observe it, and the motives and likely consequences of his acts. A good conscience is an enlightened conscience, and follows one's effort to live according to his best judgment and truest feelings. A seared conscience is the result of a perverted moral judgment and a loss of moral feeling. It is a confusion of moral distinctions and is really a blunting or destruction of the moral sense. It may result from deliberately calling wrong right and right wrong, or from a mere neglect to recognize the authority of conscience or to obey its voice. This moral derangement is the penalty of being untrue to the laws of our being, and to God who wrote the laws in the human soul, and is moral suicide.

Development of the Conscience

The teacher may look upon his work as that of a developing in his pupils a good conscience. To be conscientious implies the habit of reflecting on the motives of conduct, and also extreme care with regard to out-

ward acts. It is to ask one's self, "Did I do the right act with the right motive?" "Is my life on the plane which corresponds to my ideal of what life should be?" This process of self-examination will call attention to the general principles of his conduct, and to awaken him to a new sense of duty. A teacher may at proper times help a student to study his own motives, and to view his general attitude in life.

While a study of the inner life is helpful, it sometimes indicates a morbid state of mind. Teachers of adolescents passing through the storm and stress period must use great caution at this point. On the whole it is better to direct the mind of the youth to some external type than to fix the attention upon the inner motives. Here is the opportunity of the teacher to hold up as examples of right action and right motives the heroes of the past, and especially and always the Hero of the ages, the Ideal of all ideals, the man of Galilee.

Childhood Conscience

The sense of right and wrong appears early. Conscience is active often at the age

of four. A little later it shows itself in confessions of wrong-doing. "I couldn't rest until I told you." The parent should encourage this exercise of conscience. Not a scolding or punishment should reward such confession, but caress and counsel. Merciful and loving treatment from father, mother or teacher may make it easier for him to acknowledge his sins to his heavenly Father "who upbraideth not."

The youth may seem to have no conscience, but he keeps it hidden behind a rough exterior. It can be found and appealed to not in vain. During the years of the reasoning period—from sixteen to twenty—is a critical time for the conscience. The tendency to reason is strong. The young man will reason with his conscience. He will trifle with conscience. He will refuse to act upon its advice when he is convinced of the wisdom of its counsel. New environments, larger outlooks, stronger temptations may obscure the bright ideals of life and confuse the voice of conscience. How needful a teacher who knows how to help, and who knows how to secure the assistance of the great Helper!

Adult conscience often presents strange

anomalies. Some men have a double or even a multiple standard of morality. They may denounce stealing and fraud, and yet smuggle goods through a custom-house. They have a general standard of honesty, and another standard as a sharp business or professional man. The teacher of adults will try to point out such inconsistencies, and secure the acceptance of a principle of action which will unify all conduct. An inconsistent Christian may be honest or ignorant in his inconsistency, but he is a reproach to the cause he professes to love.

Moral Evil

Moral defects may be considered either as overt acts known as sins or crimes, or as flaws of character. A superficial judgment would be to regard the sinful act as of more importance than the sinful condition of the heart. But Jesus taught the deeper conception of morality which attaches as much significance to the evil in the heart as to the evil in the outward act. The Christian standard of morality, further, recognizes that an act which is outwardly good may in reality

be evil if it is not done from the highest motive.

Sin is moral evil in its widest sense. Crime denotes offenses against society which are recognized by law. One may be moral in the eyes of the law and yet be a sinner before God. Sin is always attended by evil consequences, which in one way or another involve the perpetrator. Guilt always recoils upon the head of the offender in some sort of punishment which asserts the majesty of the law, and ought to lead to reformation and forgiveness. Real reformation begins with God's pardon and regenerating power.

Religious Sentiments

Moral sentiments grow out of our relation with others. They are the feelings of rightness, wrongness, and obligation or responsibility. They accompany our conception of an ideal moral order in the world. Religious sentiments are moral and social in their nature and grow out of our conception of God as a perfect personality with whom we stand in social relation, and who reveals to us the possibilities of personal character. In religion we recognize God as an object of worship,

love and obedience. Religion has the intellectual element. It recognizes God as summing up the rational and moral order of the world in Himself a person. True religion appeals also most powerfully to the emotions. Over emphasis of the intellectual element results in mere religious philosophy. Over emphasis of the emotional element tends to fanaticism and mere emotional excitement. The religious sentiments are reverence, peace, faith, and love. They are powerful emotions and are incentives to the noblest actions and most heroic endeavors. The teacher can inculcate habits of reverence, faith, and love. The discipline in the Sunday-school, and the dignified order in every religious service, the stately hymns and devotional prayers, should suggest unmistakably to the child heart a reverential attitude toward God.

The religious sentiments can be known fully only in religious experience. Then is realized that *peace* that passes all understanding, that feeling of harmony and reconciliation which follows the full surrender of the will. *Faith* also blossoms and grows that feeling of absolute trust in the power and

love of the Infinite, and that assurance that, out of that which is, will in His own good time come that which ought to be. *Love* also finds its richest meaning in religion. It is an intense feeling of satisfaction that comes from a consciousness of rightful fellowship with Jesus Christ through similarity of character. The Sunday-school teacher will not be satisfied in inculcating morality, but will labor to bring every student to know the love of Christ which passeth knowledge that he "may be filled with all the fulness of God."

XVI.

WILL, HABIT AND CHARACTER.

The world is a place for action. From the first there have been gardens "to dress and keep," and in this arrangement we have found our greatest opportunity and made our highest attainments. Jesus came to minister, and to found a kingdom in which membership should be conditioned upon a life of service. The mere display of mind or exercise of feeling, wonderful as these are, avail nothing. Doing is the law of life, physical, mental, and spiritual. The wise man who builds his house upon the rock, which stands after the storm is past, is not the man that hears and feels, and imagines and desires and reasons, but he that "doeth." The "doer of the work" is blessed, not in his wise planning or his magnetic enthusiasm, but "in his doing." The former exists for the latter. They may not be separated.

Willing and Doing

Doing that blesses and is blessed is action with will in it. Action with will in it is called voluntary action. This is to be distinguished from

1. Impulsive actions—those spontaneous movements which follow the stimulations of the senses, without aim or purpose. Impulsive actions are characteristic of children, and explain many things even in adult activity otherwise hard to understand. It is hard for some persons to see a train pass without some sort of impulsive response—waving the hand, jumping, shouting, or throwing a stone. Mental excitement tends to express itself.

2. Instinctive actions, which are related to the promotion of life, and reach out toward ends, but not seriously. The bee which so industriously stores up honey for its winter wants, and the ant to which the wise man sends the sluggard to school, perform all their labor in accordance with the workings of instinct. The child is possessed of many instincts which emerge successively during his lengthly immaturity—instincts to seek food, to seek protection, to seek companionship, to unite in groups and com-

panies for mutual intercourse. The disposition of some children to fight and of others to steal may grow out of the instincts of self-protection and acquisitiveness, and such action not be voluntary or deliberate. With the development of rational intelligence the instincts weaken and the will takes control. Instinctive movements are the raw materials of voluntary action.

Development of Will

A creature of impulses and instincts, the child reaches eventually a situation in which more than one response is possible. An object or situation may present a threatening aspect. The instinct of fear would prompt to flight, that of curiosity to remain and explore. Deliberation ensues, and eventually a choice is made, and in this unrecorded moment that wonderful power of the mind takes its beginning which may later direct a railroad system or change the map of a continent.

Volition is the regulation of impulses. Out of the choas of random and aimless movements it brings the beauty and strength of a well-ordered life. With the continued ex-

ercise of choice and the development of will, the power of impulse and instinct weakens, and these lose themselves in habits.

Will Result of Organization

Voluntary action looks both backward and forward. Its constituent elements are deliberation and choice. Deliberation is the product of past experience; choice involves the idea of some future good. The sight of food is followed by an impulse to eat it. On hearing the band play, something strongly moves us to go around the corner to see the procession. The present impulse takes its place in a continuous experience. We associate it with past sickness from inopportune eating, or past mortification from classroom failure, and often by a glance into the future prefer to abstain from the food for the sake of health, and to refrain from following the band in order to make certain our lesson preparation. The boy who can look ahead through the toils of student life to the honors of graduation, a remunerative situation, and a position of honor and influence, will be more likely to continue to the end of his course.

Will power is the power to look ahead. A strong will implies the power to look at actions not as disconnected units but as an organic system of means and ends in which is fulfiled the ultimate purpose in the mind of God, to which our every act is seen to bear a necessary relation. The martyr looks out into the life to come and willingly suffers death.

Definition

The will is the self consciously and purposely directing itself. The soul not only knows and feels, but also acts for an end. It is not a force outside of or independent of the self, but it is the self in purposive action. As the soul exercises itself in willing, it develops more and more in active power, and rises increasingly above the chance forces which induce to impulsive action, and becomes less and less the sport of changing circumstances. Sustained and self-directed activity, work and not play, is the explanation of human progress.

Analysis of Wills

A girl leaves her recreation of Saturday afternoon and proceeds to study her Sunday-

school lesson for the morrow. What are the steps involved?

1. Feeling of more or less discomfort at the thought of her ignorance of the Bible, or the prospect of failure to make a good showing, or to meet the expectation of her teacher.

2. Feeling of pleasure in the idea of the superiority of the self in possession of the knowledge of the lesson.

3. Feeling of desire to realize the ideal of the self, the consideration of which gives pleasure.

4. Deliberation. This is an act of judgment, which weighs the two alternatives—present pleasure in recreation and ultimate loss, or present study and ultimate satisfaction for duty done.

5. Choice in which she positively and fully identifies herself with all the consequences of lesson preparation.

6. Action. With Bible, commentary, and reference book, she works till her task is done.

Weak Wills

From the analysis of will it appears that

a weak will may be accounted for in several ways:

1. Lack of strong active impulses. This condition is due sometimes to bodily weakness and low physical vitality. The child of active temperament is hopeful material for a strong will, and has the advantage in this respect over the child of intellectual or emotional temperament.

2. Weakness of memory, of the power to recall past acts and their consequences. Or one may not be able to imagine himself involved in the consequences of the act to which he is solicited.

3. Weakness of desire. Desire accompanies ideas. Many have no desire for a knowledge of the Bible because they have no idea of the book as a wonderful literary masterpiece, a unique history, a philosophy of life, or a transformer of character. To desire or crave an orange we must have an idea of what it is.

Again desire is weak through a failure to believe that the object is attainable. No one can really desire to fly like a bird because he believes it impossible. Some fail in their desire to be a Christian through failure to be-

lieve themselves included in the invitation or provisions.

4. Weak intellect. He may not have the power of connected thought, little power of the association of ideas, of building up ideas into long trains or complex groups. Deliberation and choice require this power. Weak will is due also to mental indolence.

Will Culture

We asked a boy of nine one night how many good and useful things he had done that day out of his own free will and choice. He promptly and frankly answered, "Not one." He had gone uncomplainingly to school and had done his work cheerfully. We asked further, "Did you not study to-day because you enjoyed it?" He replied, "I was afraid of the teacher." His well-regulated activities were evidently directed by others and he was yet weak in will. A little later, while on the street alone, the same boy was overtaken by an older boy acquaintance who suggested that they go into a questionable place of amusement, and the older boy offered to pay his way. Curiosity to see what was inside, fear to offend his older compan-

ion, the example of others going in—all were powerful solicitations; but he politely declined the invitation and continued on his way alone. Here we see will in the making. He chose to do what he thought was right, to keep his own self-respect, and for the love he had for those who loved him. If we are to do anything worth while for our pupils we must reach their wills, train them in self-direction, train them to make decisions and choices for the right, in spite of solicitations, away from us, alone, in the dark.

Means of Training

The starting-point is a bundle of impulses, the goal a well-ordered life devoted to the will of God.

1. Exercise the impulses. Instead of attempting to eradicate them, regulate them in orderly programs. Plan much to do. Do not plan for a child the work or ways of a man, but let all things be done orderly.

2. Enrich the intellect. Store the mind with ideas. Let them be well-connected and organized. Set forth conduct in its relations and ideals. Find standards of value in the conduct of Bible characters. Discover

with the class that the Bible is the great authority on behavior. Build into the child-mind the great ideas of resistance to temptation, sacrifice, service.

3. Stimulate desire. Set forth the life of Christ, dominated by a settled purpose, as the perfect life. Make the life free from the insanity of sin seem desirable. Make appear the patient, purposeful life of service attractive. Make prominent the joys of salvation. Dwell on the present pleasures of salvation and the rewards eternal.

4. Urge the matter of choices. The habit of too prolonged deliberation paralyzes the will. Consider fully, then decide. Urge your pupils to choose Christ. Urge immediate decision. The sad result of postponing decision, after the judgment is convinced, is moral atrophy and paralysis.

5. Follow choice by action. Impress the pupil with the value of the prompt doing of unpleasant things after reason has shown the way. The Sunday-school teacher should urge the pupils to begin at once the performance of the Christian virtues, the exercises of public worship and private devotion. The lapsing of religious life usually begins in

failure to do the things intended, and recognized as duty.

Will and Character

Single acts of will harden into habits of will. The sum total of our habits of will constitute our character. A cutivated power of self-direction is strong character. Character is another name for power and efficiency. What we are, what our pupils are, is of supreme importance, as what we are fixes what we shall be. Character determines destiny.

Training of the Will

The power of the will, then, is the power of self-direction. To train the will of pupils is to secure in them the power of sustained effort to the attainment of a future goal, to subordinate the lower to the higher impulses, to resist temptation, and to lead them to self-control. To do this is eminent service and is to attain the end of all education.

Desire

The training of the will involves, first, the development of desire. We must want to do

a thing before we can will to do it. The strength of will is measured by the strength of desire. Desire is the craving unrest for an object which we believe will give us pleasurable satisfaction and in its relation to the will is fundamental.

An Illustration

The will to secure an education depends upon the creating of a desire for it. The following method might be followed in creating in the mind of a youth such a desire. A teacher would recall some past occasions when the young man failed to secure a lucrative position through lack of qualifications, or some other embarrassing experience due to lack of knowledge or culture. He would refer also to the satisfaction which would result from the education—a better salary, a wider influence, more friends, greater power, or fame, or ability to do good. The teacher would picture the youth in the pulpit, on the judge's bench, or in the professor's chair. He would awaken feeling by appealing to the love of friends, or to the love of parents, or to the disastrous consequences of failure to reach up to his possibilities. The

desire would be further strengthened by the recital of examples of those who persevered through college and became eminent. From such a presentation of considerations, it is likely that the desire for an education will be implanted or re-enforced. In the creation of desire there is involved the processes of memory and imagination, feeling, and a clear idea of the objects, the lack of which gives him pain and prospective realization of which fills him with genuine pleasure.

The creation and strengthening of desire proceed according to well-defined principles, and the teacher who understands these will succeed, where others fail, in helping his pupils to desire the very best.

Deliberate Choice

The training of the will involves also the cultivation of the power of choice. Desire is a tension of the mind caused by a consideration of two or more possible objects of choice. An act of will implies the careful weighing of the various desirabilities and finally accepting one to the exclusion of the rest. The act of choice identifies one's self with a particular object and the acts required

to secure it. The choice of an education identifies one with the superior knowledge and all the effort necessary to acquire it. The act of choice is followed by the actual effort to secure the object.

Cautions

The teacher should see that the mind of the pupil does not remain in a state of desire. Desire that does not pass on to choice degenerates into fruitless wishing. He should see also that the youth develops the disposition to deliberate and thus avoid the evils of impulsive action. On the other hand, he must warn against too prolonged deliberation. If the judgment is too long suspended, it tends to habitual indecision and weakness of character. Also, when the act of choice is once determined upon, action should not be deferred.

The most important choice which the teacher has the opportunity of urging is that of accepting Christ and entering upon a Christian life. In doing so, he should present the highest motives and appeal to the noblest aspirations. He should be such an example of the superiority of Christian char-

acter that the memory of his words and life will keep alive in every pupil's heart a strong desire to be right with God even in strong temptations and after the lapse of many years.

Habit

In studying will and action, we come upon a law of our being that is full of significance for every individual. It is of especial importance to the teacher. We refer to the law of habit.

The Law Stated

An action once performed tends to repeat itself. Habit is the tendency for one to act as he has acted before. This tendency, weak and imperceptible at first, is later strong and irresistible. It enables one to perform the customary acts of life with machine-like regularity. By the age of thirty he has fashioned the grooves in which his life will run. From this time, says one, ninety-nine one hundreths of all a man does he does automatically. "The character has set like plaster, and will never soften again."

Formation of Habit

Some habits are formed unconsciously. They grow out of our work or the necessities of our lives. Others come from specific acts of will. First efforts are made with difficulty: they require attention and constant putting forth of will. Later it is necessary only to start the process and it moves onward to the end automatically.

However formed, they control us. Body and mind conspire to make this law effective. Habit releases attention and conscious effort, and helps us to do things almost without thinking. It also modifies nerve structures and writes itself in every organ and tissue of the body. The end of education and training is the systematic formation of good habits.

Habits are formed by repetition of a specific act of will. The first efforts to play the piano require constant attention and continual putting forth of will. Later it becomes mechanical and in the case even of a difficult selection, there is required only an initial act of will to start the process and melody follows almost automatically until the end is reached.

"Habit is the tissue of life." The kind of habits determines the quality of the tissue and the character of the life. The culture and power of an individual are an indication of the extent to which his life has become automatic. The man who has made the highest attainments in character and action is the one with the most habit of the best kind.

In Sunday-school

In a short session on one day in seven, what can a teacher do to inculcate good habit? In a year he will have the opportunity to reiterate the importance and insist upon the observance of certain cardinal principles. It may be the habit of sacredly regarding religious truth, and the more homely virtues of punctuality and promptness. Is it too much to expect that the Sunday-school may become a training school in the habit of thoroughness and regularity?

Formation of Good Habits

The following are the maxims given by Professor James for the acquisition of good habits:

1. We must take care to launch ourselves

with as strong and decided initiative as possible.

2. Never suffer an exception to occur till the new habit is securely rooted in your life.

3. Seize the first possible opportunity to act upon every resolution you make and on every emotional prompting you may experience in the direction of the habits you aspire to gain.

4. Don't preach too much to your pupils or abound in good talk in the abstract.

5. Keep the faculty of effort alive within you by a little gratuitous exercise every day.

XVII.

THE PREPARATION OF THE TEACHER

"Preparation for a work should be made in proportion to the importance of the work. It takes but little time to learn to shovel dirt into a cart, but it takes years and patience to plan a cathedral. Yet the planning of cathedrals is meager in importance to that of building character."

Necessity for Preparation

Whatever qualities of mind or manner one may possess, ability, tact, or charm, whatever his attainments spiritually, these do not excuse him from preparation, if he is to teach. Preparation, general and special, is necessary to beget in the teacher that confidence and assurance he ought to have in standing before his class. He may have taught the lesson a dozen times, but each new opportunity requires new preparation.

Such leadership inspires confidence in his pupils. They follow him gladly, with interest and enthusiasm, because they believe he knows where he is going, and that the journey will be one of pleasure and profit.

How to Prepare

In making preparation one may ask himself first of all, What am I to attempt as I stand before my class? What is the purpose of this lesson? What is it designed to teach? Let him get an answer to this question and have it definite. What central truth shall I teach, what final impression shall I leave? With this end in view let him prepare a plan and follow it. Thus he will escape aimless digressions. To float on the current of desultory discussion is not teaching. The next step is the collection of materials to carry out the plan.

Facts

The first work in the gathering of materials is to get the facts of the lesson. This will necessitate the reading and study of the entire chapter, section, or book. Read all the scripture text—parallel and related

passages. The accumulation of facts will make you an accurate student and an interesting teacher. Let your preparation rest on a broad and comprehensive knowledge of inter-related facts rather than upon theories and opinions elaborated from isolated texts.

The Lesson Setting

This may be secured, first, by a study of the chronological facts. Careful consideration of the time order is very fruitful in studying the life of Christ, the journeys of Paul, or the lives of the kings or the prophets.

Secondly, locate the places on the map. The accurate location of places will give the lesson reality. Biblical knowledge will soon evaporate unless associated with places readily located.

Thirdly, get the local coloring. Study oriental life, ancient and modern, until the facts of the lesson seem true to life and real events, participated in by real persons. A Sunday-school teacher should own, and always use, a reference Bible, and have easy access to a concordance, a good Bible dictionary, and a reliable commentary.

The Lesson Plan

Devote five or ten minutes in your teaching plan to the setting. "Next determine the central truth of the lesson, and study how to make it plain. Reinforce it with the central truths of the other lessons which have been studied. Lastly make a concrete application. The lesson is not to be studied merely as an interesting bit of history; it is to be studied to teach the student the great laws of human conduct and of human destiny. The teacher must determine how much time he is to give to the closing application. When there are illustrations to be thought out and sought out, questions to be planned, methods to be considered, the teacher who comes before his class with such a plan will teach vitally. He will be a living fountain —abundant, sparkling, refreshing."

Special Preparation

A teacher must make preparation that is not only comprehensive and full, but he must prepare also with reference to the special needs of the members of the class. They come in each Sunday morning from different conditions of home life, with different tem-

peraments, temptations, hopes, and aspirations. The teacher will need to bring to one an arrow of conviction, to another a lesson of comfort or hope or trust. Hence he must teach every Sunday with an object in view, and plan his lesson for individual needs.

Special preparation will require special prayer. The teacher will need to pray for his class, member by member. He must pray until their needs are real to him. He must pray until he carries a burning interest in the temporal and spiritual welfare of each pupil. He must pray until it begets in him a strong desire to supply a helpful ministry. And finally, he must pray until the lesson comes to his own heart with freshness and power. And with truth gripping his own heart, with a deeper consecration, a stronger love, a more buoyant faith, and a richer joy, he may go before his class with strong assurance of divine approval, "a workman that needeth not to be ashamed, rightly dividing the word of truth."

The Different Grades

The teacher of each grade must prepare to meet the needs of the various ages. The pri-

mary teacher must plan her object lessons, select the memory passages, movement exercises, and stories. Telling stories well is an art that can be cultivated. Tell the stories over several times to a chair during the week. Practise will do wonders in word-painting.

The teacher of the juniors must prepare in such a way as to interest or he will be a conspicuous failure. Lectures on doctrine and exposition will not appeal to them. He must know them and the world in which they live.

The teacher for intermediates must keep in mind the peculiar needs of that age and prepare accordingly. Thus every age as well as every lesson has its problem "requiring originality for its solution, and careful planning for its application."

The teachers who succeed are the teachers who prepare. They do not depend upon the inspiration of the moment, upon lucky answers or brilliant impromptu, to carry them through, or a hasty glance at the lesson on Saturday night or Sunday morning; but they remember that "for the exhibition days of Providence there is no hasty retrieving of a wasted term by a stealthy study on the eve of examination."

XVIII.

PRINCIPLES OF TEACHING.

The data of psychology contained in the foregoing chapters on the intellectual activities, the feelings, and the will, give us the general laws of soul development. Upon these rest the following general principles of teaching:

Teaching Eductive, not Creative

All the activities of the soul exist in the child at birth. But they exist only in germ. Their development is the work of education. Teaching creates nothing. It only assists in unfolding what is wrapped up in the nature of the soul.

Graded Instruction

True teaching is directed to the nutrition of those activities which are at the time most active. They do not all start out at the same

time. As each new possibility manifests itself, nourish it with especial care. When memory is at flood-tide, exercise it to the limit; later on pay more attention to reasoning.

Exercise

True teaching secures activity in the pupils' minds. Exercise is the law of growth. Muscle grows strong by exercise. The arm of a blacksmith acquires power by use. So every power of the mind is developed, strengthened, and matured, by exercise. Soul power is not an accretion, something plastered on; it grows from within. The class period is not the time for the teacher to exploit his learning or his accomplishments. To lecture is not always to stimulate thought. The former is infinitely easier than the latter. The great teachers are those who have assisted their students to bring thought to the birth. Induce the class to ask questions, express opinions, tell the lesson story, and settle things for themselves. The Great Teacher said, "Which now, *thinkest thou,* was neighbor unto him that fell among thieves?" And when His

pupil had thought and made reply, He said, "Go, and do thou likewise." The father who holds the board while his son drives the nails may spoil a board or two but he is making the boy. Of how much more value are boys than boards? The perpetual question for the teacher is, "How can I make my pupils think; how can I make them feel and do?"

Accommodation

True teaching discriminates in the presentation of teaching material. A child does not grow by forcing food down his throat. The fact of an appetite makes this unnecessary. The person does not exist who does not have some kind of mental appetite. Children have strong appetites for stories, their grandfathers for doctrines. Good teaching is largely a matter of presenting the right material in right quantities at the right time. Then response is certain and growth inevitable.

From Concrete to Abstract

True teaching proceeds from the concrete to the abstract. The child's world is a world of concrete things—of objects, acts, and

qualities. Objects produce in the mind ideas, and ideas call for words to name them. The order is objects, ideas, words. In the primary grades teaching must begin with objects; later, when ideas and words and things have become thoroughly associated, the teaching process may be by words and the elaboration of ideas. Reason deals with the relation of ideas. Begin with a biography, a narrative, a history; with Moses, David, and John; and later take account of the higher thinking activities and emphasize in your teaching the abstract qualities of meekness, courage, and love.

Professor Brumbaugh gives two illustrations of teaching that brings out this point. "Teacher A says, 'Children, it is noble, good and grand to be kind and helpful to those in need. This is all the more true when the person is a cripple. I want you to remember this, and always try to be on the lookout for chances to render such aid.' Teacher B says, 'Children, one cold Sunday morning in December, when the pavements were icy and dangerous, an old man was slowly making his way to church. He was a cripple. He trembled as he leaned on his crutch and cane.

At the steps to his church he set his crutch and came upon the icy stone and endeavored to lift his weak and trembling body to the next step. His crutch slipped on the ice. He almost fell. Thus several times he did his best to enter his church. Each time he slipped and with pain recovered himself. Just then a college boy came that way. He saw the old man in his struggles and, hurrying forward, put his arms gently around the poor cripple, lifted him carefully to the vestibule, opened the door, set the old man down, and walked hastily away. Tell me, children, what do you think of the college boy? Tell me also, if you care to, what would you have done if you had been there.'"

Compare this illustration with the method of Jesus with the lawyer who asked, "Who is my neighbor?"

From Known to Unknown

True teaching proceeds from the known to the unknown. A fact may be clear to the teacher, but unless it touches the child somewhere in his personal experience it has no meaning to him. What has been a part of the child's experience the rather excites his

interest and therefore becomes a starting-point from which to follow a line of thought. Find the pupil's point of contact with the world of sense or knowledge, and in your teaching start there, and lead by simple steps to the understanding of the new. To teach the lesson of faith in God, begin in the child's trust in his father; of Christ the good Shepherd, from his knowledge of sheep.

Repetition

True teaching recognizes that retention depends upon constant repetition. Impressions upon the mind deepen by repeating. Repeating facts, scripture passages, summaries, and classifications are essential if the lessons are to become permanent possessions of the pupil. We would teach not for a day, but make our impressions of truth indelible. Use different plans and methods of review. Have a rapid review each Sunday. Be a drill master. See that your pupils know some things well.

XIX.

METHODS OF INSTRUCTION.

Educational principles are unchangeable. They are the same in every land and in every age. They may be discovered, but not invented. Educational methods are more flexible. They rest upon educational principles, and grow out of the tact, originality, ingenuity, and skill of the teacher. Out of the thoughtful experience of the most successful teachers have come certain methods which are recognized as of prime importance. The existence of normal schools and normal training classes suggests that the educational process may be learned. Without a knowledge of the best methods teaching is wasteful—wasteful of time, wasteful of energy, and awfully wasteful of material. He who works with souls should know his art more thoroughly than he who fashions diamonds.

How to Conduct a Class

There are five methods usually employed:

1. The story method. This is the method for the primary classes. The teacher tells the lesson story and illustrates it. The lesson stories should be complete in including a whole life or a whole event or a whole book. Let the story lead up gradually to the climax. Keep the story moving by keeping close to the doings and sayings of the actors. A story must not drag from too much detail. The point should be very clear, so clear that the student can make the application himself.

A story-teller must cultivate the visualizing power so that he can see and feel the actual situation of the story. Sometimes he must adapt a story to special needs and special occasions. This involves the shortening in some places and filling in and expanding in others. His preparation will largely consist in practising the stories beforehand. The masters of this art have not been afraid to practise a story a dozen times in their rooms before trying to tell it to their class. Thorough familiarity is the secret of readiness and dramatic power. When you find an ef-

fective story use it frequently. The story method can be used to some extent with classes of all grades. Who does not like to hear a story well told? What is more interesting than the Bible stories of David, Moses, Daniel, Job, Samuel, Mordecai, and the prodigal son?

To know how to tell a story well is regarded by some as the most important qualification for teaching children. Stories are the way to their mind and heart. He must know this great art who would enter in.

2. The recitation method. This presupposes the assignment of specific tasks and the recitation either oral or written. It implies a text-book, either the Bible or parts of the same. The object of this method is to induce previous study on the part of the pupil. The work of the teacher by this method is not so much giving instruction as hearing recitation.

This method is good with juniors and intermediates, in storing their minds with Bible facts. It is used to secure memorization of sections of scripture, facts of Bible geography and history. To induce pupils to home study, be very definite in the lesson assign-

ment. Call for the recitation of the assigned portions and commend the good work. Do not expect too much.

The preparation of good outlines in advance is helpful. Let the outline for a quarter include a definite number of passages of scripture, certain hymns, historical data, and geography work to be memorized. A public concert exercise at the end of the quarter helps to stimulate interest and keep up enthusiasm. This method is of great value in the hands of an honest teacher, but is easily abused.

3. The conversation method. This method substitutes extempore questioning and discussion for assigned work. It consists of asking suggestive questions so that the pupil may discover truth for himself. It stimulates mental alertness and activity. This is teaching of the highest type. It is the meth- of Jesus and of Socrates. It demands skill in asking questions. The teacher must have an objective point, and select questions that will lead to the end in view. In preparing to teach the lesson on "Paul and Silas in the Philippian jail," he might consider the following as proper questions: Have you ever

visited a jail? Why do we have jails? Tell of a visit to a penitentiary. Did you ever know of any person sent to jail? Why were Paul and Silas in Philippi? Were they disturbing the peace? Had they committed any crime? Did you ever see a fortune-teller? How did the preaching of Paul affect the business of fortune-telling? What businesses do you think the gospel would interfere with? Does it stop God's work to imprison and silence His workers?

Recall the life of Bunyan. Does God care for His own? Refer to Daniel, Peter. What may we expect if we are true to God? Will it pay?

The great defect in this method is the teacher's lack of preparation, and the consequent drifting of the discussion into idle and fruitless wanderings.

4. The lecture method. Here the teacher instructs by conveying information and making direct application of the truths of the lesson. He uses the scripture set for the lesson as a text and delivers a lecture sermon. With large classes this method is used to good advantage, as well as with pupils who can not or will not take time for prep-

aration. A teacher of such a class needs, in addition to a ready knowledge of the Bible, and familiarity with the principles of exegesis, to be a fluent speaker and a man of wide reading and broad knowledge. This method is popular and much used, but as no study is required very little permanent results are secured.

5. The seminar method. By this method students investigate topics of study set by the teacher. The topics constitute a course. It appeals to mature students who have access to a good library and who are possessed of the investigating spirit. It requires a thoroughly trained teacher. There is nothing more delightful and permanently useful than an extended course by this method on some subject like Old Testament Prophecy, the Early Christian Church, or the Epistles of Paul.

6. The combined method. It is probable that the best success is by the use of all these methods. The successful teacher assigns lessons, calls for recitation, assigns topics, calls forth opinions from members of the class, gives illustrations, and sums up the lesson in a final appeal. A method which

will secure home study, and combine instruction and recitation will be most satisfactory in most instances.

A Good Teaching Plan

One of the best methods of teaching the lesson is known as Herbart's method. This method is based upon the laws of mind, and finds endorsement by many authorities on method. This teaching plan falls into five logical subdivisions or steps, each having a part in realizing the purpose of the lesson:

1. Preparation. The purpose of this step is to revive in the pupil's mind whatever ideas he may have regarding the lesson under consideration. It does not have to do with the personal study of the teacher but with the preparation of the class for the reception of the new truth. To do this the teacher must have an acquaintance with the pupils—their reading, experiences, their interests—so that he may know what these ideas are. These ideas may be drawn from previous lessons, or may be material which has never been used in the class before.

In preparing for the lesson, "Paul at Philippi," the teacher may ask, "Where did we

leave Paul last Sunday?" or "What places have been touched by Paul thus far on his second missionary journey?" Or he might recall to the class the work of Livingstone and Stanley in opening up Africa, or show that great movements sometimes have apparently insignificant beginnings.

Familiar ideas constitute the soil in which new ideas grow and germinate. They are the only soil in which the seeds of thought and truth will grow. No soil, no fruit. This step is based upon the educational principle, "from the known to the unknown." Be sure that the ideas recalled are really similar to the ideas you wish to teach, and do not let the first step consume too much time or run into irrelevant channels. This step ends by calling attention to the fact that from the student's standpoint additional knowledge is desirable. "We must see now how the gospel seed grew on European soil," or "Paul was expelled from Antioch, assaulted at Iconium, stoned at Lystra; we must find out now whether his treatment at Philippi was more encouraging."

2. Presentation. In this step we get the new material of the lesson for the day be-

fore the class. We bring the new and place it beside the old which was called up in the "preparation."

The method will vary with the different ages. With the primaries the new material will be presented by stories, with the juniors and intermediates by question and answer, and with the adults by the combination method of recitation and lecture. Make the presentation vivid by keeping close to the facts. Weave in a wealth of detail, and employ a lively manner. This is the place for facts and plenty of them and for the use of objects, maps, pictures, and models.

If the lesson is on the "Riot at Ephesus," the teacher will bring out the chief facts regarding the size, importance, and history of Ephesus; the ancestors, intelligence, and occupations of the inhabitants; the temple of Diana—its history and wealth. Locate Ephesus on the map and exhibit some specimen images or pictures of the temple of Diana and the shrines. Present in detail the seizing of Paul's companions, the great confusion, and the speech of the town clerk. Draw out by questions what knowledge the

pupils have, and supplement it by additional information.

3. Association. This step involves the relating, connecting, or interweaving of the new facts with the old. The new facts unrelated would have no value for memory or comprehension. We recall at this point that knowledge is a web. The new must be knit up or woven into the old or it will be lost. The new is therefore associated with other facts and ideas, and relations are discovered and emphasized. This is the place for illustrations and comparisons. The teacher must be continually in search of good illustrations. Here is where the teacher of wide general knowledge has the advantage. He can draw from many sources for his illustrative material.

In teaching the last lesson referred to we compare the antagonism to Paul of the masters of the soothsayer at Philippi with that of the silversmiths at Ephesus; Paul's relation to civil authority on various occasions; his courage in different places; how the uproar raised by the enemies of the gospel in various localities widened the sphere of its influence.

4. Generalization. If the foregoing steps have been well taken, this step is natural and easy. It consists of drawing a general principle from the individual facts which have been treated in the presentation and association. The pupil should draw the conclusion for himself, and state it in his own words. The teacher can then restate it more clearly if necessary. Generalization will be in the form of judgments. They should be short and clear. For example, "The gospel faithfully preached stirred the opposition of wicked men." "The religion of Jesus disturbs false religions."

Generalization is the step that gathers up the rays of lesson teaching and brings them to a burning focus of general truth, in which form knowledge is held in memory and is ready to be applied.

5. Application. Generalization leaves us with a general law. But knowledge to be of value must be applied. Application carries the law into the field of practise. The teacher should take this final step so that the pupil will not only assent to the truth, but feel it, and feel it in such a way that it moves him to action. The truth must be applied so that

it stirs the conscience, moves the will, and becomes a controlling principle in the life.

To make effective application, the teacher must know intimately his pupils, their needs, their struggles, their aspirations. Launched by a man who is sincere, who teaches out of a heart of sympathy and love and under the inspiration of the Holy Spirit, the application comes with moving energy and great power.

If forty minutes were given to the lesson period, the time might be allowed to the different steps as follows: preparation, five minutes; presentation, fifteen minutes; association, ten minutes; generalization, five minutes; application, five minutes. Sometimes the last three steps are combined with the second, the final appeal being reserved for the close.

The Use of Illustration

We have seen from the third step of Herbart's plan of teaching how important is the law of association. As the teacher presents new ideas to the class, if they are to become the permanent possession of the pupils, he must establish associations and relations be-

tween the new ideas and those already known and mastered. To establish these associations between the new and the old the teacher collects and uses illustrations.

Illustration Explained

Our experience is with a world of things —with objects of sense; with coins, sheep, roads, trees, seed, food, and other concrete material. Our knowledge is made up largely of such concrete experiences. Truth, however, is abstract. To understand abstract truth it must be comprehended in terms of the concrete. The teacher brings in the new idea or truth from the dark region of unknown knowledge, and illuminates it in the focus of light gathered from the common, every-day, familiar experience of the pupil.

Doctor Trumbull quotes an illustration which sets in the light of the familiar the abstract truth of Paul's teaching that we are saved by faith and also by grace: "A man has fallen from the deck of a moving steamer. The captain instantly orders the engines stopped; a boat is lowered; a rope is thrown to the struggling man; the man clutches at the rope; he is saved—saved by the loving-

kindness of the captain; saved also by his clutching at the proffered rope."

Definition

To illustrate is to make lustrous; to make clear or comprehensible through comparisons and examples. Illustrative material is usually stories, parables, similes, and figures of speech.

A Caution

In the use of illustrations care must be taken that the story or simile really sheds light rather than shadows it. After some effort to illustrate the words of our Lord, "By their fruits ye shall know them," a parent succeeded only as follows: "By what does Jesus say we may know people?" "By their fruits." "What do you mean by their fruits?" "Apples and pears."

Trumbull's "Teaching and Teachers" gives a good example of an unsuccessful effort to use illustration. A clergyman was explaining in an address to children, that Christian ministers are the salt of the earth. After he had shown the value of salt in its power to keep food from spoiling, he told how ministers aided in preserving the world from cor-

ruption. He concluded by asking, "Why then are ministers the salt of the earth?" and received the suggestive answer, "Because they keep victuals from spoiling."

Importance of Illustration

The old lady who said she enjoyed best the "likes" of Scripture is not alone in her preference for simile and parable. We all like the parables of Jesus, and never get too old to appreciate the illustrations in sermon or address. Good illustration aids in securing attention. A short story finds its place in the lesson introduction. Illustration sustains attention. It rests the reasoning faculties. It stimulates the imagination, and develops the power of memory. Illustration also arouses conscience, as it makes truth that pertains to duty and destiny blaze and burn in the red light of a sinful life.

Jesus' Use of Illustration

Jesus was continually using comparisons. How the truth of God's fatherly love is made lustrous in the parable of the Prodigal Son. In the story of the Marriage Feast how base and inexcusable it seems to ignore God's invitation and to reject His honor and blessing.

Miss Slattery refers to Christ's use of illustration: "He was talking with shepherds. The rocky slopes, the thorns, the sheepfold with its ninety and nine, the missing one, the joy of friends when the shepherd, after weary hours of searching, returned bearing the lost one on his shoulders, were all familiar. They made a well-defined group of associated ideas. Into this group Christ introduces the new idea, 'As the friends of the shepherd rejoice with great joy over the finding of the sheep, so the angels of heaven rejoice over one sinner that repents.'

"One day He walked through a vineyard. It was in good condition, the vines trimmed and pruned; here and there were large clusters of grapes, and He taught His disciples: 'I am like the vine, you are like the branches. The branch separated from the vine is useless; it can never bear fruit; it is thrown into the fire and burned. Neither can you do anything apart from me; you must abide in me if you would live and bring forth fruit.' A simple, natural, powerful lesson. I am sure that scores of times in after years as the disciples passed the ripened clusters in the vineyard His words came back to them."

XX.

TEACHING SUGGESTIONS.

Individuality

Important as the study of psychology and child-study is, it is a mistake to suppose that a knowledge of these branches will insure good teaching. Any science is primarily general. It seeks the discovery and statement of general truths. The generalizations of child-study are important and useful. Pupils are seen to pass through certain well-defined stages and to possess certain characteristics, but a teacher must deal with individuals.

Each pupil seems to be an exception to all the rules. He is a unit by himself. The average child or normal pupil described in the books is not present. Child-study and the study of methods therefore are only a part of the preparation to the actual contact with real pupils.

The Sunday-school teacher will need to

make careful study of each individual child. There is something that attaches to each one which constitutes individuality. Each one is unique. Every pupil must be studied as a separate problem, and requires a separate treatment. It is impossible therefore to succeed in trying to adapt truth to a class as a whole without knowing intimately the individual units.

In order to reach the individual the class must be small. Adults seem to thrive in larger classes. With adults there is the enthusiasm of members and the cohesive power of organization. But with younger pupils the small class—six or eight in number—should be the rule. In small classes the teacher can know each pupil as a friend, and secure in each those habits of thinking, feeling, and doing which each most needs. The personal touch is all-important in leading to a life of faith and love. It is the influence that comes from personal contact that leads to spiritual life and growth.

The Point of Contact

This expression is used to indicate the point at which the pupil's experience and the

truth he is to learn come together. To truly know anything is to know it through a "self-active personal experience." Activity in the pupil is the law of the mental and the spiritual growth. To secure this activity the teacher must begin on the plane of the pupil's natural experience. He must commence in his teaching where the pupil touches life in concrete and objective experience. He must try to get the pupil's view-point and begin the lesson there.

Patterson DuBois enunciates and applies this principle. A teacher was unexpectedly asked to teach a class of frisky boys. The lesson was on the Golden Rule. He found the point of contact with an ivory foot-rule, and from their knowledge and curiosity he led them on to the Golden Rule. "Golden texts, theological doctrines, ethical abstractions, taken in themselves, would have been hurled at these bright minds in vain; but the contact with a tangible rule such as a boy would use, or, at all events enjoys handling, was the successful departure for his spiritual instruction. The lesson developed naturally from the material to the moral rule."

Miss Harrison tells of another teacher in

a mission school who found the point of contact with a class of "toughs" in the blacking-box which one of the boys had, and was about to precipitate a row by using on another boy's nose. From the box the teacher led them on to the interesting facts of lumber manufacture and of logging-camps, from the nails to the mining and the working of ore; and after reaching the mysterious world beyond their knowledge she secured in them a feeling of reverence and "built up in them an altar to the unknown God, which altar was necessary before the God of righteousness and of mercy and love could be preached unto them."

"The Salvation Army reaches the outcasts of the slums not by a map of Palestine and the Catechism, but through that which is common in their experience—noise and racket, the bass drum and the brass horn." The loud music and the bright colors are the "lines of least resistance over which this species of human nature passes into the first contemplation of a clearer, better, and nobler life." A study of the teaching of Jesus shows the importance of this principle. In His par-

ables He began on the plane of His hearers' experience.

The Use of the Blackboard

The use of the blackboard in teaching depends upon the principle that the eye is one of the chief senses in the acquisition of knowledge. For most persons visual images are more natural than auditory images. What can be imaged is more likely to be retained. Children need the use of this method; adults are fond of it. Teachers use it constantly in the public schools.

The blackboard is not so much for the display of artistic talent, for carefully drawn pictures of landscapes, ships, trees, crosses, and anchors, but for work done rapidly in the presence of the school or class. The superintendent will find it a pleasure to use it in the lesson review. The lesson can usually be reduced to five or six words giving the very gist. These words printed in bold type may be the pegs on which to hang the lessons of truth. It is not easy at first to talk and draw at the same time, but practise beforehand will give confidence and skill.

Some teachers find a small board useful

for class work. It is indispensable for analyses, tabulations, drills, and reviews. The use of the blackboard never fails to secure attention; it stimulates the imagination and strengthens the memory. To omit its use is to neglect one of the greatest aids in imparting truth.

The Teaching of Missions

The teaching of missions is perhaps one of the most important problems which the modern church has to face. And it is in the Sunday-school—the church's most progressive organization—that this work should be persistently and systematically carried on. If it is true that a very large per cent. of church members are the product of the Sunday-school, how important it is that they should be fired with missionary zeal when their hearts are most receptive and their minds most unprejudiced and open to truth.

One of the first and most fundamental lessons to be taught is activity. Sluggishness is the bane of any enterprise. Children should be taught that whole-hearted service is not only a duty but a privilege. They should be made to feel that they have part and lot in

the great work of bringing the heathen to Christ, and that earnest effort on their part is essential to the welfare of the unfortunate both in their own land and in heathen darkness.

In presenting the subject of missions to Sunday-schools some definite plan must be followed out. All ages and classes can not be taught alike. The child under eight years must be taught different phases of the subject from the one who is older. Lessons of unselfishness, the joy of giving, the pleasure of making others happy through self-sacrifice, are especially adapted to the understanding of children of this age. This is the time of life when habits of mind are in the process of formation, hence the necessity for careful training. Generalizations appeal more to the child's mind than particulars. Notions of geography, of history, and of the degrees of civilization are very indefinite. The fundamental principles of all missionary enterprise—duty, unselfishness, self-sacrifice—easily take root in the young and untrained mind.

After the age of eight more definite work can be given. Children under twelve are in-

terested in adventure. The experiences of pioneer missionaries are as fascinating to them as hero tales in fiction. The history of foreign nations with its diversity of details attracts and holds the attention. Their activities in mission work can be increased and diversified. They can become messengers of service, run errands, distribute books and papers, carry flowers or baskets of provisions to the sick.

Pupils between the ages of twelve and eighteen appreciate biography. They can understand, to some degree at least, the sacrifice which the great missionaries have made in devoting their lives to others. The beauty of a life surrendered to Christ makes a deep impression on their hearts and moves them to set apart for the Master's service the most that life holds dear to them.

With the maturity of later years comes the climax of missionary teaching. The altruistic principles of the gospel may reach their final expression in lives consecrated to missionary work. The call can be made now for volunteers to the mission field. Prayer circles can be organized which will stimulate interest in the work. Classes may be formed

for the study of the field and for determining the most pressing needs and the way in which they should be met.

There is scarcely any study in the whole curriculum from which a broader intellectual training may be derived than the study of missions. It includes a knowledge of the common branches of learning, geography, literature, language, customs, institutions, government, and religion. It leads to a knowledge of our duty to our neighbors, to our city, to our state and nation, and to the whole world. It investigates the principles of sacrifice and service, of altruism in its most noble form. It brings us into contact with all the nations of all times, with the different grades of civilization and the formation of institutions. It is a study without which no education, however broad in other lines, is complete. Every earnest and thoughtful Christian cannot but see the importance of studying a subject which embraces so much and leads to a true Christian culture.

Teaching of Temperance

Temperance instruction is an important part of the Sunday-school teacher's work. It

may be introduced at any time, but comes in for special emphasis on the particular days set apart for the quarterly temperance lessons. To succeed the teachers must make special preparation. Fresh material must be introduced to keep up interest. This material must be facts. General statements on the evils of intemperance will fail to hold the attention.

These facts may be gathered from various sources. Collect and classify from the daily papers for a week the crimes due to drink. Report the victories for prohibition and local option which have occurred durng the last year. Exhibit a map showing the dry counties in the state, or the dry states in the United States or the dry territory in the United States. Collect statistics showing the relation of drink to crime. Mention any encouraging signs which have been reported in the press, such as stricter rules for the employees of railroads or business houses. Give one Sunday or more to the thorough study of the tobacco habit, its effect on the system, the testimony of educators as to the effect of cigarettes on the minds of students. Give the facts as found from the analysis of cer-

tain so-called patent medicines and soft drinks. With the older classes give the facts regarding the results of impurity—the white slave traffic, the divorce evil. Discuss the question of temperance in its larger aspect of personal self-control, and moderation in all things, even those that are legitimate. Collect the teachings of Scripture, in certain books, on the subject, or the teachings of Christ or of Paul.

It will be seen that facts of near-by places and of recent occurrence are worth more than those of other countries or of past history. A temperance rule of the shop in your native town, or the testimony of a leading order or teacher in the neighborhood is of the greatest importance. It will be well to verify your facts and figures and be accurate and particular.

Topics like the above may be assigned for home study to pupils in the upper classes. With children pledge-signing is important. Pledges should be presented frequently, and the signing be a solemn matter, and the time an important occasion. It may be well to let them wear temperance badges. Make use of them in a no-license campaign to distribute

literature, and in giving recitations. Organize them as soon as possible against the saloon and the rum traffic.

The teaching of temperance will be very interesting and effective if it is definite. Do not preach, but give facts and let the facts preach their own truths.

Biblical Geography

Bible facts as well as historical events, to be well understood, must be localized. Sacred history has been too long suspended in mid-air. It should be pinned to the earth. Ignorance in regard to the facts of the Bible has often been due to a neglect of the study of the geography of the Bible. To many Sunday-school pupils Bible stories are not read. The personalities do not stand out as vivid characters, simply because the background of the picture is lacking. A short time ago, a lady en route to the Holy Land was heard inquiring of a minister who had made the trip before, if he could tell her how far Jerusalem was from Palestine. Such ignorance is inexcusable, as well as embarrassing. Pupils who are old enough to study geography during the week, are surely old enough to under-

stand a little Bible geography on Sunday. Every pupil in the junior department should be quite thoroughly familiar with the map of Palestine; and should be able to locate its chief bodies of water, its mountains, and its cities. The feeding of Elijah, the death of Saul, the feeding of the five thousand, the transfiguration, the home of Lazarus and his sisters, should suggest instantly to the pupil places upon the map.

Every Sunday-school should have good wall maps, and should use them every Sunday. There should be small outline maps to be traced and filled in by the younger pupils. Older pupils can make their own outlines, and fill in the details as the lessons progress from week to week. This work will be of lasting benefit. To pupils thus trained, Mount Carmel will stand out as a great landmark two-thirds the distance from north to south on the west and directly opposite the Sea of Galilee. The location of Jerusalem a little west of the northern end of the Dead Sea is firmly fixed on the mind. The journey of Jesus from Nazareth to Jerusalem is made real. A study of contour maps is also very valuable. Then will the pupil understand

why Christ was thirsty when He arrived at the well of Samaria. Then also will He begin to understand why Jesus removed from Nazareth to Capernaum.

Importance of Drills, Reviews and Examinations

1. Drills. Impressions whether weak or strong may be greatly strengthened by repetition. By repetition we do not mean a mere going over of the same words, but a conscious and attentive repeating of the truths we wish to retain. In studying the life of Paul the number of chapters which contain the account of his conversion; the principal cities visited on his three missionary journeys; the place and purpose of writing each epistle, should become the valued possession of every pupil. The importance of repetition is shown by Christ in His method of work. Three times to Peter He said, "Simon, son of Jonas, lovest thou Me?" Could Peter ever forget that?

2. Reviews. It is only the incompetent teacher who dreads review Sunday. Every Sunday should be a review Sunday. The motto of a thorough teacher is Review, re-

view. Reviewing not only shows what the pupil has learned, but what the teacher has taught, and also serves to bring before teacher and pupil what has been learned and taught in a new light or new view. Successful Sunday-school teaching depends upon successful reviews.

A skilful teacher will use various methods in review work, according to the age and training of the pupils in the class. One way is to choose sides as in a spelling match. Another good way is to have review questions written on slips of paper, distribute them evenly among the members of the class, then let them ask the questions one of another, the slips going to the pupils who successfully answer them. At the close the one having the most slips wins. A half hour thus spent is attended with pleasure as well as profit.

3. Examinations. Examinations in the Sunday-school are just as valuable as examinations in the secular school. Oral ones may be used, but the teacher is likely to talk too much. A class that has done faithful work for three months, and has had oral reviews, is usually willing to take a written examina-

tion. In this way each pupil has a chance to answer all the questions. It is only fair that a class should have something definite and tangible to show for faithful work. The papers should be corrected by the teacher and handed back to the pupils. Only those teachers who have tried written work know of the interest that it will create. We know one man over fifty years old, who recently in Sunday-school took the first examination of his life. He rises an hour earlier than usual every morning in order that he may have time for study, as his hours at the factory during the day are long. He says that the Bible to him has become a new book. Tested truth is real truth and abiding truth.

Suggested Books for Reference and Supplementary Study, etc.

1. The Unfolding Life, *A. A. Lamoreaux*
2. Training the Teacher, *M. G. Brumbaugh*
3. Pedagogical Bible School, *S. B. Haslett*
4. Talks with the Training Class, *Margaret Slattery*
5. Teaching and Teachers, *H. Clay Trumbull*

6. Teacher Training with the Master Teacher, *C. S. Beardsley*
7. Seven Laws of Teaching, *John M. Gregory*
8. How to Conduct a Sunday-school, *Marion Lawrance*
9. Front Line of Sunday-school Work, *A. N. Peloubet*
10. The Study of the Child, *A. R. Taylor*
11. Fundamentals of Child Study, *E. A. Kirkpatrick*
12. The Educative Process, *W. C. Bagley*
13. The Boy Problem, *W. B. Forbush*
14. The Sunday-school Teacher, *H. H. Hamill*
15. Sunday-school Success, *A. R. Wells*
16. Handbook for Sunday-school Workers, *W. B. Olmstead*

FEB 19 1910

One copy del. to Cat. Div.

FEB 19 1940

LIBRARY OF CONGRESS
0 019 792 900 5